THE NEVV BIRTH:

OR,

A TRATISE OF REGENERATION,

DELIVERED IN CERTAINE SERMONS; AND NOW PVBLISHED

BY WILLIAM WHATELY, PREACHER and Minister of *Banbury* in *Oxfordshire*.

1. COR. 5. 17.

If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

LONDON,
Printed by *Felix Kyngston* for *Richard Moore*, and are to bee sold at his shop in S. *Dunstans* Church-yard in Fleetstreet. 1628.

TO THE VVOR-SHIPFVLL THE MAIOR, ALDERMEN AND BVRGESSES, and the reſt of the Inhabitants of the *Towne and Pariſh of* Banbury: *the* Authour dedicateth the follow-*ing Treatiſe, and wiſheth all happineſſe.*

WOrſhipfull and welbeloued, I haue (not long ſince) preached amongſt you ſome things, concerning the nature of the New Birth. I am glad to vnderſtand, that in handling of them, I gaue to ſome of you ſome good content. I am willing (you ſee) to renew your content, by offering the ſame things now to your eyes, that formerly to your eares; that the ſerious (and I hope) often reading of what you but once heard, may inſtruct you better, and ground you further, in this neceſſary doctrine. And, Oh that the Lord of Heauen would pleaſe ſo effectually to co-operate with his Word, that many of you may become partakers of this happy and ſauing worke of

grace! My greateſt couetouſneſſe is, that your ſoules may be thus inriched; my greateſt ambition, that they may be thus adauanced. To this end haue I bent mine endeauours amongſt you in the conſtant imployment of the talent lent mee by God: which how heartily doe I wiſh and pray, that it may be auaileable for your renouation! For in truth, the whole world is not worthy to ſtand in compariſon, with this life of holineſſe. I ſay it againe, All the greateſt aduancements, profits, pleaſures (which this prick of earth, this almoſt nothing, that we tread vpon, is able to affoord,) are in no ſort to be eſteemed deſireable; if they be laid in the ballance, againſt thoſe heauenly preferments, thoſe infinite treaſures, thoſe vnutterable comforts, whereto this eſtate of Grace doth bring thoſe that are brought vnto it (euen in this preſent world in ſome good meaſure: but moſt fully) in the vpper region of this world, the ſtately Palace of heauen, the faire Roome of this large houſe, and the Preſence Chamber of the King of Kings. Why then is any man, eſpecially why is any of you (to whom theſe things haue been frequently deliuered, on whom they haue been earneſtly preſſed, on whom they are conſtantly inculcated; why (I ſay) is any of you ſo worſe then childiſh, yea, then brutiſh, as to be careleſſe of ſeeking that vnſpeakable felicitie, from which nothing can hinder you, but your owne ſlothfull negligence, or wilfull careleſneſſe, in not vouchſafing to ſeeke it? This ſmall Treatiſe I am now bold to dedicate vnto you; both that it may witneſſe to your owne conſcien-

ces,

ces, and all that reade it, that none of you doth want grace for want of meanes to get it, either on Chriſts part, the King of your ſoules, or on my part, his vnworthy Ambaſſadour: and alſo that it may be preſent with you at all times, to prouoke you to get that holineſſe, without which (you haue learned, that) you cannot ſaued. Accept (I pray you) of this my labour, as a teſtimony of my deſire of your ſoules welfare; and make this one onely ſufficient recompence of this, and all other my trauaile amongſt you, of receiuing the grace that God offers; and ſtriuing to be ſuch, as here you may find, that all the citizens of heauen muſt bee, euen men regenerate. So with my moſt feruent prayers to Gōd for your proſperity, I kindly take my leaue; reſting (ſo long as the ouer-weightineſſe, and ouer-toylſomnes of the place ſhall ſuffer)

your Paſtor,

W. Whately.

May 8. 1618.

THE METHOD OF THE TREATISE.

THE Doctrine concerning the neceſſity of Regeneration, is,

1. Propounded and proued by teſtimonies of Scripture.

2. Confirmed by foure manifeſt reaſons, taken from the
   1. Sinfulneſſe of mans corrupt nature.
   2. Purity of Gods nature.
   3. Tenour of the Couenant of Grace.
   4. End of Chriſts ſufferings.

3. Explicated

1. By a deſcription of Regeneration from the
   - Efficient
     - Principall, the holy Ghoſt.
     - Inſtrumentall, the Word of God, chiefly preached.
   - Cauſes
     - Materiall, Holineſſe.
     - Formall, Infuſion.
     - Finall, Gods glory in the perſons ſaluation.
   - Subiect, which is the whole Man.

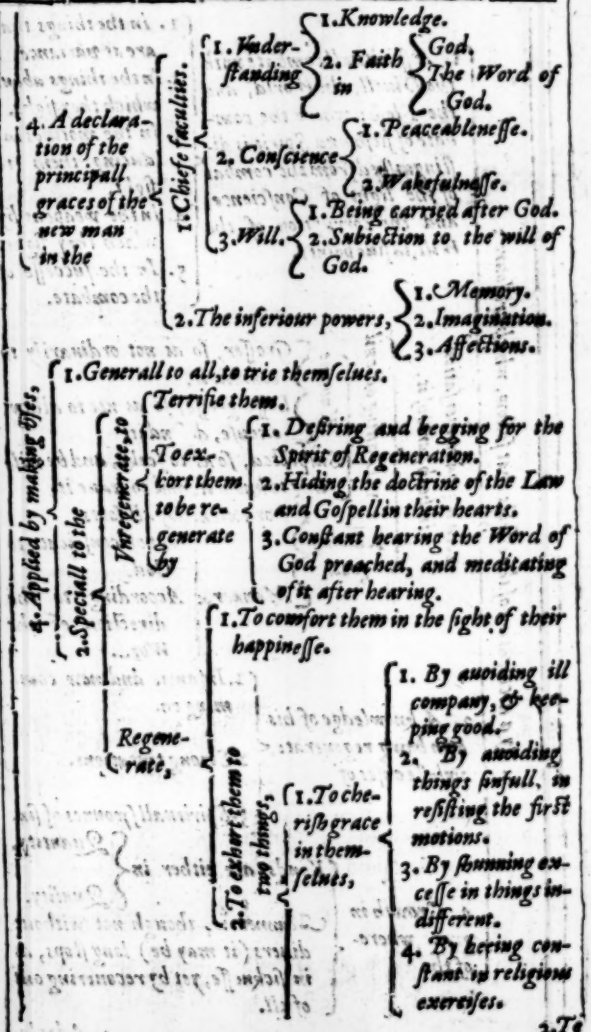
2. By a declaration of the degrees and order of working it, which are foure.
   1. By diſcouering to a man his naturall ſinfulneſſe.
   2. By ſtirring vp in him a ſettled deſire of pardon, and of holineſſe.
   3. By dropping into him the Spirit of Prayer, inabling him ſolemnely to beg the two forenamed things at the hand of God.
   4. By ſealing him with the Spirit of Promiſe, which certifying him of acceptance with God, imprints in his will a firme purpoſe of liuing to him hereafter, and ſo hee is a new creature.

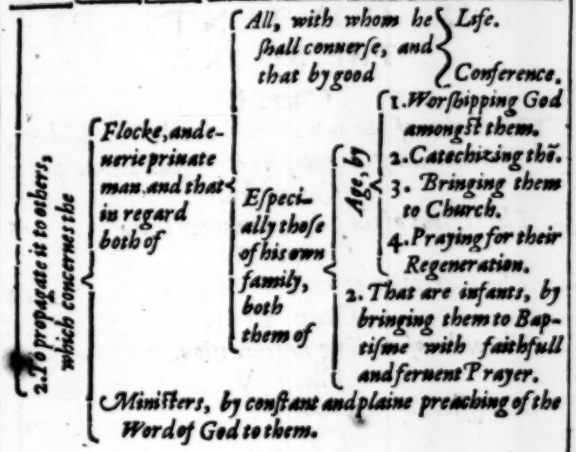
3. By

- By a declaration of the effects that follow, which are foure:
  - 1. A spirituall combate with the Diuell, the World, and the Flesh: where the combate of flesh and Spirit is distinguished from the combat of the light of Conscience, and the corruption of the Will, in fine points.
    - 1. In the things that are at variance.
    - 2. In the things about which they fight.
    - 3. In the motiues inducing them to fight.
    - 4. In the weapons by which they fight.
    - 5. In the successe of the combate.
  - 2. In a good conuersation in both parts of it,
    - 1. Leauing all euil
      - Known
        - Grosser, so as not ordinarily to commit it.
        - Lesse grosse, so as not to allow, excuse, defendit.
      - Suspected, so as to seeke, and be willing to know it, and to leaue it.
    - 2. Doing good
      - For extent, Of all sorts.
      - Manner,
        - Out of conscience to God.
        - According to the direction of the Word.
  - 3. A knowledge of his own being regenerate, vnlesse cases of
    - 1. Infancie and new comming on.
    - 2. Strong tentations.
    - 3. Spirituall swounes of sin.
  - 4. Growth in grace, whereof the
    - Kinds are either in
      - Quantity.
      - Quality.
    - Manner is, though not without diuers (it may be) long stops, as in sickenesse, yet by recouering out of all.

4. A decla-

The Method of the Treatise.




2. To propagate it to others, which concerneth the
Flocke, and euerie priuate man, and that in regard both of
All, with whom he shall conuerse, and that by good
Life.
Conference.
Especially those of his own family, both them of
Age, by
1. Worshipping God amongst them.
2. Catechizing thē.
3. Bringing them to Church.
4. Praying for their Regeneration.
2. That are infants, by bringing them to Baptisme with faithfull and feruent Prayer.
Ministers, by constant and plaine preaching of the Word of God to them.

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THE NEW BIRTH:

OR A TREATISE OF REGENERATION, &c.

IOHN 3.3.

Verily, verily, I say vnto thee, vnlesse a man be borne againe, he cannot see the Kingdome of God.

CHAP. I.

Shewing the order of the words, and the doctrine of them.

AFter that the report of our Sauiours many and great Miracles, had caused many of the common people in great multitudes to follow after him; at length also a man of better note and esteeme (though commonly the men of most note in the world, are most backward to the things of most vse for the soule) bethinkes himselfe of visiting and conferring with him. This man by Name is called *Nicodemus*; by Place, he was a Ruler of the Iewes; by Degree, a Doctor; by Sect, a Pharise; a generation of men, not so glorious in the world, for their faire outside, as lothsome to Christ for their foule in-side.

Now because the carnall regard of his world-

ly credit (the maine blocke that many times lies in the way of greatneſſe, to hinder it from frequenting the poore and deſpiſed Schoole of Chriſt) made him vnwilling to be ſeene, and accounted one of the followers of the poore Carpenter of *Nazareth*: he therfore hides himſelf vnder the curtaine of darknes, and chuſeth the opportunitie of the Night-ſeaſon; by benefit wherof, he might enioy ſome priuate communication with our bleſſed Sauiour, vnobſerued of his proud and ſpightfull fellow-Phariſes. His firſt ſalutation to Chriſt is formerly ſet down, and hath in it a manifeſt demonſtration of much reſpect and reuerence borne vnto him; for he doth acknowledge him to be a Teacher ſent of God, and giues a iuſt reaſon of his ſuch confeſſion, from the great Miracles which he had wrought, and did daily work amongſt them, beyond all poſſibilitie, either of ignorance or deniall. So hath our Sauiour gotten a new Scholer into his Schoole, and therefore enters him (as it was fit he ſhould, though hee were for other learning a great Scholer) into the very ABC of Chriſtian Religion, and begins to teach him the firſt principles and rudiments of the doctrine of ſaluation.

The points of doctrine, wherein our Lord inſtructeth this Ruler and Doctor, are two; in themſelues eaſie enough, yet the firſt and eaſieſt of them goes much aboue his carnall and ſhallow capacitie. The firſt point is of the perſons that ſhall be ſaued; the ſecond, is of the cauſes of ſaluation and damnation. The former is in this verſe propoun-

propounded, and after to the thirteenth in more words discussed, vpon occasion of *Nicodemus* his grosse and vndoctor-like obiection: for which grossenesse, hee being gently reprehended, giues Christ leaue to proceed in the second, without interruption, from the thirteenth verse to the two and twentieth.

So then, the words read, containe the very foundation and corner-stone, as I may terme it, of the doctrine of Christianitie, which Christ seekes to lay fast in the heart of the honest-hearted, but (for all his great learning) ignorant *Nicodemus*.

The words themselues draw vs to two considerable points in them; the proofe; the doctrine prooued. The proofe, Christs authoritie and word, deliuered in an earnestly-doubled asseueration; *Verily, verily, I* (whom before thou didst confesse to be a Teacher sent of God) *say vnto thee.* The doctrine prooued, is about the subiect of saluation, or the persons that may, or may not attaine eternall life, laid downe in a conditionall proposition negatiuely, thus; *vnlesse a man be* (or if a man be not) *borne againe, he shall not see the Kingdome of God.*

Of Christs vehement and repeated asseueration I will say nothing, but in that doctrine, whereof he sees cause to make so plaine and strong an affirmation, I will be bold to dwell a while, because the knowledge of it is so exceedingly needful, that without it, in vaine, and idle is all else that wee can possibly know concerning God, or

Christ, or the doctrine of the Scriptures.

Marke then, I pray you, this most necessary instruction, and learne you (if you haue not hitherto learned) at this time, that which this ancient Teacher in Israel was first set to learne, that *No man can be saued, vnlesse he be regenerate.* No person, bee he Iew or Gentile, Christian or Pagan, Pharise, or of other Sect, Ruler or of inferiour place, learned or vnlettered, Doctor or of lower degree; no person, I say, of what Nation, condition, wit, knowledge, vertue, or other excellency soeuer he be, can possibly see (that is, enioy) the Kingdome of God) that is the blissefull estate of heauenly glory) if he be not borne againe (that is, made quite a new man from that that he was in his first birth): not (as *Nicodemus* too-too grossely fancied) by a carnal re-entring into his mothers belly; but by a spirituall renewing of his whole man, in all the powers thereof.

There is a totall, and absolute impossibilitie of any mans being admitted into the place and state of celestiall happines, vnlesse he be regenerate. Sooner may Angels turne diuels; men beasts, and beasts stones; and all the world iust nothing; than that any one vnrenewed person, shall haue entrance into heauen. Yea, as possible is it, that God should cease to be God, as that any man, not made anew according to the image of God, should be receiued into the blessed vision, possession, fruition of God; and of all vtterly impossible things, this is (if of such things there might bee any comparison) one of the most impossible; that there should

be

be any communion betwixt God and man (by Gods participating his fauour and bleſſednes vnto man) ſo long as man remaineth in the eſtate of his corrupted nature, not being created according to God, in righteouſnes and true holineſſe. It neither is now, nor euer was, nor euer ſhall bee found, that any man ſhould get within the gates of the Kingdome of glory; vnleſſe he haue firſt entred into the Kingdome of Grace, through the Churches narrow wombe of Regeneration. A new birth, is abſolutely needfull to an eternall life: and in a word, Regeneration of perfect neceſſity to ſaluation. It were a matter euen very ſuperfluous, to ſeeke more proofes, after ſuch a teſtimony, of ſuch a Witneſſe (or Author rather) as Chriſt is. But the vnbeleeuing ſpirit of man doth ſtand in neede of ouer-abundant conuiction, in truthes of this ſtraine. Wherefore I will a while ſtand to make good this point, and then (after explanation) proceed to apply it.

Firſt, we may reade *Ezechiel* crying out to the old Church, in theſe words, *Make you a new heart, and a new ſpirit: for why will you die, O houſe of Iſrael?* Ezech. 18. 13. What more euident, then that this queſtion doth take it for granted, that the houſe of Iſrael, the ſeede of *Abraham*, followers of the true God, profeſſors of true religion, ſealed with circumciſion, admitted vnto the Altar, and participating of the ſacrifices according to the Law, and worſhipping the God of heauen, after the external manner preſcribed by himſelf: that theſe, I ſay (and therefore queſtionles none other) could not eſcape death, euen

uen eternall death; death of body, and death of ſoule, if they got not a new hart, and a new ſpirit; that is (the ſame thing being expreſſed in diuerſity of phraſes) were not borne againe, as our Sauiour pleaſeth to tearme it. For this cauſe the ſame Prophet a little after, and in one or two places more, Verſ. 31. calleth vpon them, ſaying, *Returne and liue yee*: ſo that but by conuerting, there is no liuing; and conuerſion and Regeneration are alwaies and altogether inſeparable: therefore life and Regeneration muſt needes goe together; haue one, and haue both; miſſe one, and miſſe both. To the Chap. 12, 14. ſame purpoſe the Author to the Hebrewes ſpeaketh, in theſe words, *Without holineſſe*, (and that no man hath, but by being borne againe: for the Image of God loſt in *Adam*, is not recouered but by the new birth in Chriſt) I ſay, without holineſſe, *no man ſhall ſee God.*

CHAP. II.

Shewing the reaſons of the point.

THree teſtimonies are plentifully ſufficient to confirme any diuine truth. But (becauſe it will helpe much to conceiue of the point of Regeneration, that we do well vnderſtand the grounds of the impoſſibilitie of being ſaued without it) we will therefore lay them downe alſo for further 4. Reaſons. proofe of the point. Theſe are in whole, or in chiefe foure:

Firſt,

Firſt, the monſtrous filthineſſe of man in his firſt birth.

Secondly, the infinite puritie and perfection of Gods nature.

Thirdly, the tenour of the couenant of Grace, wherein the ſaluation of loſt mankinde is promiſed.

Fourthly, the fruite and end of Chriſts death and obedience, whereby our ſaluation is deſerued.

For the firſt of theſe reaſons: Man in his firſt birth (euen euery particular man, woman, and childe, Chriſt Ieſus alone excepted, who was therefore conceiued by the holy Ghoſt, that hee might eſcape that pollution) is conceiued in ſinne, and borne in wickedneſſe, as *Dauid* ſpeaketh of himſelfe. By reaſon of the firſt ſinne of our firſt Parents, (which is imputed to each of vs, becauſe they did it in each of our ſteads, in whom each of vs was then originally comprehended) we, being branches of that bitter roote, are each of vs become ſonnes of diſobedience, ſubiects to the god of this world, ſlaues to ſinne, captiues vnder the dominion and power of luſt, hauing our vnderſtandings darkened, and hearts hardened: ſo that wee can neither conceiue, nor receiue the things of God, but are led of Satan at his pleaſure, to doe his will, according as hee doth effectually worke in vs. In a word, wee are enemies to God, heires of death, children of the diuell, dead in ſins and treſpaſſes, doing the luſts of the fleſh and of the minde, and by nature ſonnes of wrath and deſtruction, one as well as another.

1. *From Mans Naturall filthineſſe.*

Pſalme 51.

A man in the ſtate of corrupt nature, is nothing elſe but a filthie dunghill of all abominable vices: he is a ſtinking rotten carrion, become altogether vnprofitable, and good for nothing: his heart is the diuels ſtore-houſe, an heap of odious luſts; his tongue is a fountaine of curſing and bitternes, and rotten communication; his hand is a miſchieuous inſtrument of filthineſſe, deceit and violence; his eyes great thorowfares of luſt, pride, and vanitie; his feet are ſwift engines, mouing ſtrongly to reuenge, wantonneſſe and lucre; his life a long chaine of ſinfull actions, euery latter linke being more wicked than the former: yea, it is but (as it were) one continued web of wickedneſſe, ſpunne out, and made vp, by the hands of the diuell and the fleſh; an euill ſpinner, and a worſe weauer.

He is nothing but a pitcher of earth, filled vp to the brim, with the poyſonfull liquor of hell. Hee brings into the world with him, the kernell of all impietie and iniuſtice, euen an aptneſſe and diſpoſition to all the fouleſt acts, that lie within the poſſibilitie of his naturall ſtrength and meanes to performe, either againſt the Lord, or againſt his neighbour, and an vtter vnaptneſſe and inabilitie to doe any thing that (in the true iudgement and eſtimation of God, who onely can iudge aright in this caſe) is, or may be termed good, as anſwerable to his Law.

In his ſoule and body there lies the ſpawne of all wickedneſſe: of Atheiſme, of pride, of vnbeliefe, of hypocriſie, of rebellion, of impatiencie, of hatred and contempt of God, and of his Word, of inde-

indeuotion, of prophaneneſſe, of ambition, of wrath, of filthineſſe, of worldlineſſe, of arrogancie, of ſelfe-conceitedneſſe, of murthers, of whoredomes, of theſts, of periuries, and whatſoeuer thing beſides is hatefull to God, and contrary to his moſt holy Law. Hee is wholly darkeneſſe, wholly fleſh, wholly and totally oppoſite to the liuing God; to whoſe Law, he neither is ſubiect, nor will, nor can be, till he be caſt into another, and a fairer mould, by the working of his Spirit.

Such a thing is this (my brethren) euen iuſt ſuch a thing, and none other, is a man, euen euery man; ſuch an one am I, are you, are all, and each of all the ſonnes of *Adam*, that haue beene, are, or ſhall be, and that vniuerſally, without any exception, as witneſſeth the Prophet, ſaying, *They are all gone out of the way, they are all become vnprofitable, there is none that doth good, no not one.* Thinke not (I pray you) that we doe hyperbolize in thus ſpeaking, or that wee ſeeke to make the matter ſeeme worſe than it is, by exceſſiue aggrauations. Nay, all theſe words, & more than all theſe, or all that can be ſpoken by vs, fall far ſhort, of a full deſcription of mans naturall ſinfulneſſe. For if the tongue it ſelfe one poore and little member) may well be intitled (as it is intitled by the pen of S. *Iames*) *a world of wickednes*; then alas, how many, and how great worlds of wickedneſſe, are included in this one little world of man? Now, how ſhould ſo foule, ſo vncleane, ſo polluted a creature, ſet his foote within the Portall of heauen? How ſhould ſuch an heape of helliſh luſts, and deuilliſh vices, bee receiued

Pſalm. 14.

Iam. 3. 6.

into that happy Palace, and holy Manſion place of Saints and Angels?

What was the reaſon that the diuell could not tarry in Heauen, hauing once beene there? Was it not becauſe hee had infected himſelfe with ſinne? With which, ſeeing all mankinde are wholly poiſoned, and couered ouer from head to foot, being of their father the diuell, nothing elſe but euen little diuels, differing from the great ones, not in ſubſtance and parts of corruption, but alone in the degrees thereof, (as a childe of foure or fiue yeeres, from a man of thirtie or fortie:) how can he poſſibly find any place in the Kingdom of heauen?

Thus therefore we conclude our reaſon: Sinne can haue no place, no dwelling, none entertainment in the Kingdome of God. Man vnregenerate is nothing elſe, but a very compound, or bundle of dirt or ſinne. Wherefore man vnregenerate, cannot poſſibly finde a place in Heauen. And this is the firſt reaſon, from the ſinfulneſſe of mans nature.

2. Reaſon. From the purity of Gods nature.

The ſecond followes, taken from the puritie of Gods nature. The Lord is a God of pure eyes, and can abide none iniquitie, yea the wicked and the workers of iniquitie his ſoule hateth. He is as contrary to ſinne, as heate to cold, as light to darkeneſſe, as any two contrary things in the world can bee imagined to bee contrary, and a great deale more too. For other things are contrary each to other alone in regard of their qualities. But the very nature, ſubſtance, and being of God, is contrary to ſinne. For ſinne is ataxie, diſorder, confuſion,

fuſion, a not-being: and God is order, perfection, holineſſe, an abſolute, and a ſimple being. For holineſſe in God is not an accident, but his very eſſence is holineſſe, and hee is after an inconceiueable and incomprehenſible manner, infinitely, and eſſentially, good, holy, and pure. Wherefore there can be no reconciliation, nor vnion, betwixt him and the ſinner, till the ſinfulneſſe of the ſinner bee remoued, and the image of God be formed and imprinted in him afreſh. Euen as the poyſon of an Adder is contrary to the nature of a man, and the venome of a Toade extremely oppoſite to his life: and therefore no force can compell, no wages hire, no Rhetorique perſwade, no perſwaſion induce him, to lodge a Toade, or Serpent, in his boſome: ſo is it impoſſible that the moſt holy, pure, righteous, perfect Eſſence of God, ſhould admit (into a ſocietie of grace and glory with him) the impure, filthie, lothſome, Toad-like, ſerpentine nature of man. For though the infinite perfection and excellencie of Gods nature bee ſuch, that hee cannot receiue any hurt or endamagement from ſinne; as a man is hurt by the poyſon of a poyſonfull creature: yet ſtill withall, ſuch is his excellencie, and the infiniteneſſe of his power and goodneſſe, that he cannot but remooue farre and farre from himſelfe, all things whatſoeuer, that are contrary vnto himſelfe. What fellowſhip can there be betwixt light and darkenes? God and wickedneſſe? How can things abſolutely and eſſentially contrary, be ioyned together in one? Seeing God is perfectly holy, and man (if we may vſe that epithite

in this matter) perfectly ſinfull; either God muſt become ſinfull, like to man, or man holy, like to God, or elſe there can be no gracious Vnion and Communion betwixt man and God. Now, to imagine that God ſhould become ſinfull, is the moſt blaſphemous and vtterly impoſſible imagination in all the world. Wherfore vnleſſe a man be made holy, (that is to ſay, be regenerate, or borne againe) he cannot ſee the Kingdome of God.

3. *Reaſon. From the tenour of the Couenant of Grace.*

In the third place let vs peruſe the Couenant of Grace, in which the Lord hath manifeſted his purpoſes of goodneſſe to the ſonnes of men, and wee ſhall finde that it runneth along in theſe promiſes:

Ezek. 36.26. *I will giue you a new heart, and a new Spirit will I put within you: I will take away the ſtony heart out of your bodies, and giue you an heart of fleſh.*

Hence it is eaſie to reaſon thus, Whoſoeuer is a ſtranger to the Couenant of promiſe, is likewiſe a ſtranger from all happineſſe, and from eternall life. Now, vntill a man be regenerate, he is a ſtranger to that Couenant. For why? that promiſeth in the firſt place a new heart, and a new Spirit: wherefore it muſt needs follow, that vntill a man be regenerate, he cannot be ſaued.

4. *Reaſon. From the end of Chriſts death.*

Laſtly, let vs conſider the end of our Sauiour Chriſts death and ſufferings: Was it only to purge vs from the guilt of ſinne, and to ſaue vs from the pit of hell? was it not alſo to redeeme vs from this preſent euill world? that wee being ſanctified by his truth, might auoid the corruptions that are in the world through luſt, and become a peculiar people vnto him, zealous of good workes.

Doubt-

Doubtleſſe had Chriſt gone about to ranſome vs vpon other termes, he muſt haue loſt his labour altogether. If Chriſt ſhould come, and dye, for one man, tenne thouſand times; all thoſe deaths ſhould profit that one man nothing at all for his ſaluation, vnleſſe he bee made a new creature. For the death of Chriſt, though it be of force to reconcile mercy and iuſtice in God, yet is not of force enough to make God vniuſt, or to diminiſh any whit his infinite righteouſneſſe; which ſhould be diminiſhed (yea annihilated) if he ſhould open the gates of heauen, to vnholy, vnſanctified, vnregenerate perſons: for then ſhould he be a louer of the wicked, then ſhould fooles dwell with him, then ſhould he haue fellowſhip with the vnrighteous, and communion with the darkeſt darkeneſſe. Whereas the Scripture ſaith that he is Light, and in him is no darkeneſſe; and that if wee walke in darkneſſe, and ſay, we haue communion with him, we lye, and deale not truely. For all that are in heauen, are loued of God, and haue communion with him. Wherefore ſuch admittance of ſuch men into heauen, can no more ſtand with Gods iuſtice, than it can ſtand with a mans life to bee caſt into the bottome of the ſea. For this cauſe, it was neuer the meaning, or intention of our Sauiour, to open heauen to any, but to thoſe whom he would ſanctifie, and by ſanctification bring to ſaluation. *1. Iohn 1. 5.*

And ſo wee conclude the poynt in this manner: Whoſoeuer is without Chriſt, cannot poſſibly come to heauen. For he is the Way, the Truth, and the Life. Euery vnregenerate man is without Chriſt,

Christ, for all that are in him, are new creatures, hauing crucified the flesh, with the affections and lusts. Therefore no vnregenerate man, so continuing, can see the Kingdome of God.

CHAP. III.

Containing a description of Regeneration.

SO haue wee demonstrated the truth of this necessary principle of Christian Religion. Now wee goe forward to explicate the same, and will endeuour to lay it open so cleerely, that euery man may bee able (if hee be willing to bestow the labour of trying) to discerne of his owne estate in this behalfe, and to say whether himselfe bee regenerated yea or no. So will there bee a ready way made, to that application of the doctrine which hereafter we intend.

The explication of the doctrine, by shewing foure things.

Now, (that this matter may be soundly conceiued of by you) it shall be requisite for me to enter into a discourse consisting of foure heads. First, to giue a description of Regeneration. Secondly, to shew in what order, and in what degrees (as I may terme them) it is wrought in the sonnes of men. Thirdly, to declare what effects doe follow vpon it, there where it is wrought. Fourthly, to set downe the most eminent of those graces, that are to be found in regenerate men. Of which foure I pray you reuiue your attention to heare in order.

1. A description of Regeneration.

For the first poynt of Regeneration, (called also sancti-

sanctification, and renouation, and conuersion, and repentance,) hauing the three former names giuen it, in as much as it is Gods worke in vs: the two latter, in as much as we also (being moued by God) do worke together with him for the accomplishing and fulfilling thereof; and fitly called a re-begetting, because in it we are restored to that image of God, wherein we were at the first created: but now, by meanes of our corruption through the fall, are altogether destitute of it in our first birth. This Regeneration, I say, seemes to me conueniently described in these or the like termes: It is a worke of the Spirit of God, by meanes of the Word of God, infusing holinesse into the whole man, for the glory of God in his saluation. I call it a worke, because it is so called of God himselfe, for we are said to bee his workemanship, created in Christ, vnto good workes: and because to beget, is to doe; to be begotten, to suffer, in the plainest discourse of naturall reason. *Ephes.* 2.10.

Now this worke is in this description set out by all the causes, and by the subiect thereof. The causes are foure, all briefly named in the description. The efficient, formall, materiall, and finall. The efficient is double, principall, and instrumentall. The principall, the sole Author (in whom remaineth all the power of working, and to whom all the praise appertaineth) is the Spirit of God, the Holy Ghost, the third person in Trinitie. The same Spirit by whom our Sauiour Christs Man-hood was conceiued in his Mothers wombe, is the sole worker of this conception of Grace in the heart of

Christians. So doth our Lord himselfe instruct *Nicodemus* in the words following, saying, *That that is borne of the Spirit, is Spirit*: and before, Saint *Iohn* had told vs, that beleeuers were *borne, not of blood, nor of the will of the flesh, nor of the will of man*; that is, not by any naturall power, vertue, or strength, which is naturally inherent in them; but of God, that is, of the Spirit of God: wherefore in the new Couenant, the promise is made on this wise, *I will put my Spirit in your hearts*: and in another place, *I will powre forth my Spirit vpon all flesh*.

Verſ. 6.

Chap. 1. verſ. 13.

Ezek. 36. 26.

The Spirit of God that rests vpon our Sauiour Christ, doth descend from him, vnto those that shall be his members; at the same time implanting them into him, and imprinting his image vpon them. No Angell can change mans heart, no Angell can quicken the dead soule, no creature can breathe into vs the diuine nature: but we are the workemanship of God, by his Spirit created vnto good workes.

This is the anoynting oyle, that being powred vpon vs, doth consecrate vs vnto God. The holy Ghost himselfe (in a wonderfull and vndiscernable fashion, as the winde that bloweth where it listeth) doth conuey and insinuate himselfe into the man, whom he will beget againe to a new life, and becommeth purifying water to cleanse him; and an holy fire, comming downe from heauen, to consume his corruptions, and refine him for the Lords vse. And yet the Spirit of God, that could worke of himselfe, and without meanes, pleaseth not so to doe in this great worke: but of his owne free-

will,

will, makes choice for himselfe, of a fit and blessed instrument for that purpose; euen the Law of God, the whole Doctrine of the Scriptures: which he hath for that end, made knowne to the sons of men by his holy Prophets; and which hath receiued this high commendation, from the diuine testimony left in writing by *Dauids* Pen, that it is perfect, and conuerteth the soule. *Psal.* 19.

This Doctrine hath two maine heads; the Law, and the Gospell. The former vsed by Gods Spirit, as a necessary preparatiue; the other, as a proper and essentiall instrument in this businesse. Wherefore the Word is called the incorruptible Seede, which being sowne in the heart, doth by little and little grow vp to a new creature; and *Peter* tels vs, that by the precious promises, wee are made partakers of the diuine nature; and to his Apostles our Sauiour vttereth as much, saying, *Now are you cleane by the Word that I haue spoken vnto you.* 1. *Pet.* 1. 23. 2. *Pet.* 1. 4. *Ioh.* 15. 3.

There may bee a question made, whether the Word of God read onely, may become effectuall to regenerate? or whether it must want this efficacie, vnlesse it be preached, as well as read? To which question, me thinketh that this should be a true answer, that the instrumentall power of regenerating cannot be denied to the Scriptures barely read; though preaching be not excluded withall. For why? seeing the Doctrine of the Gospell is called, The ministration of the Spirit, and it is the Doctrine of the Gospell, when it is offered to the vnderstanding by bare reading; therefore it must

follow, that in such case also, it may become the power of God to saluation, and the instrument of the Spirit to Regeneration.

The same precepts, promises, and threats are by reading, deliuered to the minde of the man that readeth, or heareth the Word read; and why then should we thinke, that the Holy Ghost either cannot, or will not worke together with them? Yea doubtlesse he can doe it when he will, and will doe it then, whensoeuer he doth not (as often he doth not) afford to men a possibilitie of enioying any other helpe than reading. Vnlesse the not being preached, could make the Word not to bee the Law of God: I see no reason that it should bee thought vnable to conuert soules, without being preached. But withall we must adde this, that the Word of God is made effectuall by the Spirit, more often, more vsually, more ordinarily, to beget a new life, in the preaching (that is to say, the interpreting and applying of it, by the mouth of a man, inabled and assigned to that worke) than in the bare reading: for the Lord hath appointed in his Church, Pastors and Teachers to be his Workmen, his Labourers, Dispensers of his heauenly mysteries, and Fellow-workemen together with him; that (by becomming his Instruments, to conuey Grace into mens hearts) they might become spirituall Fathers vnto them; and by attendance (not to reading alone, but also) to Doctrine or teaching, they might saue themselues and their hearers. And when Christ himselfe was pleased to raise vp the dead worlds of the Gentiles, vnto the

1. *Tim.* 4. 13.

new life of godlineſſe (and ſo to fulfill that which himſelfe had foretold, ſaying, *The dead ſhall heare the voyce of the Sonne of God, and they that heare it, ſhall liue:*) Hee commanded his Diſciples to goe and preach vnto all Nations. Will any man make himſelfe ſo ſimple, as to ſay he meant thus; Take the volome of the Law in your pockets, and draw it out, and reade a Chapter or two at a time vnto them? Nay doubtleſſe, he willed his Diſciples to doe that, which they had ſo often ſeene and heard him doing; whoſe cuſtome was (as we may collect out of the fourth of *Luke*, where one inſtance is recorded, to make vs conceiue his ordinarie practice) when he had read, to interpret the Scripture by him read, as there he did, ſaying, *This day is the Scripture fulfilled in your eares*: and after (to apply it to the hearers, as in the ſame place) he falls into the reproofe of their quarrelſome eſſe againſt him, that would vpbraid him with the prouerbe of, Phiſician, heale thy ſelfe; amplifying his reproofe, with allegation of the example of the Widdow of *Zarepta*, and the Syrian *Naaman*. So the Apoſtles could not miſtake his meaning, when himſelfe had by conſtant practice gone before them, in doing what he bade them doe.

Iohn 5.25.

Matth. 28.19.

And therefore it will not at all follow, that becauſe the Word read, is able to beget faith; either the Miniſters may content themſelues vſually to reade it, without preaching: or the people vſually content themſelues to heare it ſo; and not be carefull to ſeeke for the preaching of it. For of ſuch abſolute neceſſitie, and of ſuch excellent worth is

Regeneration, that it is needfull to seeke it, (and sinnefull not to seeke it) not onely in some one of the most easie meanes that may sometimes procure it; but also in all the meanes (though neuer so painefull) that God hath appoynted for it. Euery man may reade himselfe, yea, must reade, if he can: yea, I suppose, is also bound in conscience, if he haue senses, capacitie, and meanes to be able to reade. This is a duetie that might haue beene performed, without establishing of any Ministery in the Church. But the Minister is not onely to reade; but also to diuide the Word of truth aright, to exhort, improue, rebuke, to speake to mens edification, exhortation, and comfort; that he may bee truely called a Fellow-labourer with God, in the worke of mens saluation.

Wherefore they doe but frame an idle excuse of their owne idlenesse, that for the patronizing of their sloth, would loosely inferre a false conclusion, (out of true premises) from the power of the Word read: seeking to deny the necessity of constant interpreting and applying it; because it requireth much more paines in the Preacher, than they be willing to take, and sometimes must cost the hearer more trouble and labour in seeking it, than most are willing to put themselues vnto. They know not (at least they consider not) the value of Grace, that for the working of it in others, or getting of it vnto themselues, will perhaps consent to doe a little something, that they may doe with ease, or with small paines: but will rather (euen against cleere light) deny the necessity of a duety

duety somewhat more difficult, than that they will addresse themselues (for all the difficultie) to performe the same.

Such persons neuer felt in their hearts the want or desire of sanctification. Men doe not vse to labour thus by the halues, for outward benefits of great esteeme. Yea they account no paines too much for the attaining of earthly commodities: neither doe they rest themselues satisfied, in hauing done some one or two things that may procure their profit, but whatsoeuer may be thought auaileable for that purpose, they dispatch it: not ceasing till they haue gone thorow all those meanes of accomplishing their desires, which their wits can possibly inuent.

And shall wee rest our selues satisfied in one thing, that may conuert? shall we thinke it enough to bee constant in one exercise, that may worke Grace? Doubtlesse if we doe so, our owne worldly wisedome and diligence shall rise vp in iudgement, and condemne our spirituall folly and negligence. Yea, brethren, in things temporall, men stand thus affected: that as they will neglect nothing, that may promise them any furtherance to their good successe; so they will shew most care, and most earnestnes, in that which they haue cause to thinke, will be most auaileable for their purpose.

Now, without question, the Word preached is more vsually and more powerfully effectuall to Regeneration, than the Word read. The holy Ghost doth more often, and more mightily worke by the Word interpreted and applyed, than by it barely repea-

repeated out of the Booke. I thinke him not worthy to be reasoned withall, that will stand in denial of this matter. Reade the Stories of holy Writ, and search and see, if the example of men (by onely reading) regenerated, be not few, rare, seldome? nay, scarce any where at all to be found: but on the other side, the examples of men by preaching made new, common, frequent, and vsuall. Therefore be it againe concluded, that he doth farre vndervalue the gift of spirituall life, which satisfying himselfe in the lesse vsuall, and lesse auaileable meanes of working it, because it is most easie, pretermitteth the more auaileable, and more vsuall, because he is not willing to vndergoe the paines, labour, or cost that it will require. And thus you haue the efficient causes of Regeneration: 1. Gods Spirit as the chiefe: the Word, principally preached, as his instrument. The materiall cause is holinesse, that is the thing, in the working of which, Regeneration is conuersant: Holinesse (I say) the most admirable of all things in all the world: as farre surpassing wit, and learning, and riches, and other earthly vanities, as learning surpasseth ignorance, and wealth beggery.

This is (as it were) the character of Christ Iesus, the image of God, the beautie, the riches, the strength, the life, the soule of the soule, and of the whole man. It is a very beame of the diuine light, called therefore by the Apostle, The diuine nature. It is the most excellent and worthy thing vnder heauen, or (of things incident to creatures) in heauen. It is that, that distinguisheth Angels from diuels:

diuels: the Saints, from the damned Ghoſts. Take away from a bleſſed Angell his holineſſe, he will become a blacke fiend of hell. It is (in a word) the beſt of all things that a creature can haue: without which, nothing is worth the hauing: and with which, the meaneſt condition is able to affoord a man happineſſe enough. This admirable thing, that can by no words be ſufficiently commended, is giuen by Regeneration; and therefore we call it the matter of Regeneration.

Now holineſſe is nothing elſe but this: a ſupernaturall power of withdrawing the faculties of the whole man from ſinfull and earthly obiects, and exerciſing the ſame vpon God, and the things of God. This *Adam* had in his firſt creation, and that in ſuch perfection as God required at his hand. This ſhould he haue propagated to his ſonne; and his ſonne, to his ſonne, had he continued in his innocency: ſo that to him the ſame thing was naturall, (and to his innocent poſterity ſhould haue beene) which now to vs is aboue the power and courſe of nature to attaine; and therefore need we to get it by a ſecond birth, becauſe we cannot get it in our firſt birth. For the naturall man doth not conceiue in his minde (and conſequently neither apply his will and affections to receiue) the things of God (as the Apoſtle ſpeaketh:) yea, his minde is alwaies bowing and bending after either bare earthly, or very helliſh obiects: but becauſe theſe things muſt be ſpiritually diſcerned, therefore the holy Ghoſt endues him with a new power of raiſing himſelfe vp, from theſe baſe and filthy matters,

vnto his Creator (the eternall Fountaine, and firſt cauſe of being and of bliſſe, euen vnto the God of heauen; in compariſon of whom, all things are leſſe and worſe than nothing) and likewiſe vnto the things of God, remiſſion of ſinnes, the fauour of God, communion with Chriſt Ieſus, encreaſe of holineſſe, and the like to theſe, which are by an excellency called the things of God: becauſe they are the chiefeſt of al thoſe things, that he beſtowes vpon the ſons of men; and to the ſeeking whereof, he directs them in his holy Word, whereas elſe they would neuer haue ſought them. This is the materiall cauſe of Regeneration.

The formall is, infuſion, as witneſſeth the Lord himſelfe, ſaying; *I will powre vpon the houſe of Dauid the Spirit of Grace.* And in another place; *I will powre floods vpon the drie ground.* And *Paul* ſaith; *God hath giuen vs the Spirit of a right minde.* For whereas ſome qualities are implanted in men by nature; ſome attained vnto by their owne induſtry, and by vertue of certaine actions for that purpoſe performed; and ſome againe are wrought in them by a ſupernaturall worke of God: this gift of holineſſe is neither naturally deſcended vnto them (as it ſhould haue beene, had their parents been innocent;) nor yet attained by their diligence and paines, or by force and power of any action done by them: but is put into them by the Spirit of God, working aboue and beyond, either their power, or the power of their acts that they ſhall doe, for the attaining of it.

Zach. 12. 10.

2. Tim. 1. 7.

Let vs make the matter more plainely vnderſtood

ſtood by compariſons. The power of ſeeing is naturally beſtowed vpon all men in their very birth, and by the courſe of nature working in their mothers wombe. This power or vſe of this facultie is altogether denied vnto ſome men, and they are borne ſtrake blind, as was he of whom we reade in the Goſpel. Chriſt with ſpettle made clay, and hauing anoynted his eyes, bade him to waſh, and he returned ſeeing. We ſay now, that into this man, the power or act of ſeeing was infuſed: for why? by nature he could not ſee. The ſpettle, clay, water, had no ſuch naturall force in them, as to worke the power of ſeeing in an eie, that through naturall indiſpoſition, wanted of it: where it muſt needs be infuſed (that is) wrought in that perſon, by a ſupernaturall worke of God. So againe, Health is a qualitie; ſickneſſe (for example a burning ague) taketh away this qualitie of health. A man being ſo ſicke of ſuch a diſeaſe, conſulteth with Phyſicians, receiueth potions from them, and recouereth his health: this qualitie now was acquired, or gotten by paines and induſtry. For by vertue of ſome inherent qualitie in the medicines receiued, was this qualitie of health reſtored vnto the body. But a man that was ſicke of an ague in the time of *Peter*, ſending to him, receiued a napkin from him, and by the receiuing of it is healed. This health was an infuſed health: for not any power inherent in the cloth, or deriued from the body of *Peter*; but a ſupernaturall worke of God, did procure that health at the preſence of ſuch outward actions.

In like ſort, holineſſe was to *Adam* a naturall

power, or abilitie created in him, and with him, and immediatly accompanying his nature, or iſſuing from it. But the diuell robbed him of it, by taking that from him, and poyſoning him with the contrary naturall impotency of ſin (for I ſuppoſe we may well call ſinne, I meane originall ſinne, a naturall impotency, or a miſchieuous and corrupt diſorder in all the faculties.) Wherefore it is requiſite that he recouer it againe, if he ſhall be ſaued. Now the Lord of heauen pleaſeth by meanes of the Word (as it were by the ſpettle of his mouth, making clay, to anoynt his eyes) to re-beget or re-create this quality of holineſſe in him; not that the Word hath any naturall inherent abilitie of working holineſſe, no more than a napkin of curing an ague, but alone becauſe the Lord ſees it fit, in and with that doctrine to worke this worke, by a power immediatly and ſolely deriued from himſelfe.

So may a man by long ſtudy, obtaine the ſcience of naturall Philoſophie, which is a qualitie, and an habit; but the Lord did pleaſe by his owne immediate power, to deriue this ſcience into the minde of *Salomon:* and therefore his knowledge was an infuſed knowledge, and more excellent for meaſure and degree, than euer any man did, or could attaine by ſtudy.

So the power of ſpeaking and vnderſtanding any language, is a qualitie, which by ſtudy or cuſtome of hearing and ſpeaking, a man may worke in himſelfe; and he that by much labour and reading, gets (for example) his Latine tongue, hath wrought this qualitie in himſelfe: but the Apoſtles had

had the knowledge of ſpeaking all, and by name the Latin tongue, put into them ſuddenly, by the immediate operation of the holy Ghoſt, and by vertue of a diuine worke, in an vnconceiueable manner working in their imaginations.

So we call holines an infuſed qualitie, becauſe the holy Ghoſt, by vertue of his owne hand, and by power immediatly deriued from himſelfe, not by vertue of any power naturally dwelling either in man, or in the Word, doth pleaſe, in and with the Word to worke it in man. The Spirit of life doth breathe it into thoſe in whom it is, and they haue it by the meere efficacie of his diuine power, not of the meanes in themſelues conſidered. Neither yet muſt we neglect thoſe exerciſes and ordinances, in and by which it pleaſeth him to co-operate, and to conueigh vnto vs this grace; but rather muſt with al diligence apply our ſelues vnto them; that by making our ſelues ſubiect vnto his bleſſed will, we may likewiſe be capable of this excellent worke of his. Though clay made of ſpettle, and the water of Shiloah, had no ſuch vertue in them, as to make a blind eye ſee, and to turne the naturall impotency back againe into the power of ſeeing; yet the man that was borne blind, was to vſe that waſhing, and that clay: for elſe his diſobedience to Chriſt, would haue depriued him of the diuine vertue of Chriſt, which vpon his obedience, ſhewed it ſelfe in healing him.

So Regeneration is not attaineable by vertue of any act or acts, that we or any creature can do; but it commeth from aboue, and is effected by an in-

conceiueable power of Gods Spirit (for it muſt needs farre ſurpaſſe the ſtrength of a creature, to change the ſoule, and to cauſe a returne from ſo miſerable a priuation or naturall impotencie (as ſin is) vnto ſo glorious, bleſſed and excellent an habit, or ſupernaturall abilitie (as that holineſſe is) into which we are transformed.)

But for al this, he that would haue the holy Ghoſt ſhew his infinite power in making ſuch a change in him, muſt willingly ſubmit himſelfe to the doing of any actions whatſoeuer, wherewithall the Spirit of God ſhall manifeſt, that it is his pleaſure to ioyne this his happy and powerfull working. And ſuch is the formall cauſe of Regeneration.

1. *Theſ.* 5. 23.

The finall cauſe, or the end of it, is the glory of God, in the ſaluation of the party regenerate. For (to ſpeake truth) it were a ſhame and reproach to the God of heauen, to let a ſinner (that is to ſay, his profeſſed enemy) come into heauen: for this would vpbraide him with falſehood, in regard of his Word, and with want of holineſſe and iuſtice in his nature. Now the Lord cannot be ſo weake, as to do any thing, that ſhould giue him iuſt cauſe (to ſpeake (as of God wee muſt needs ſpeake) after the manner of men) of being aſhamed thereof. Wherfore that he may with glory and honor, and praiſe, and the content of his own moſt holy nature, take thither ſo many of the corrupted ſons of *Adam*, as he pleaſeth to make veſſels of honour; it is his will and care thus to change their nature, and to renew them by his Spirit: and ſo he obtaineth the fulleſt fulnes of glory that may be in their happineſſe; being

ing for euer praiſed by all his holy creatures, and (which more is) infinitely ſatisfying himſelf in the beholding of the excellency of that great worke of their bleſſedneſſe, and the moſt pure and holy, and admirable meanes, that he hath ordained to bring them vnto it. And theſe are the cauſes of Regeneration.

The next thing mentioned in the deſcription, is the ſubiect of it: which is the whole man, in all the powers of the ſoule and of the body, according as the Apoſtle prayeth for the Theſſalonians, that they might be ſanctified throughout, and that their whole ſoule and body might be kept blameleſſe. And by this note it is differenced from all other changes, that may carry any reſemblance to it; they beeing all but partiall changes, either of the outſide alone, and not the inſide; or of ſome one power alone, not of all the powers: becauſe indeed they are not fruits of holineſſe, but either of hollowneſſe and ſelfe-loue; or at beſt, of a bare and weake worke of illumination.

And thus haue I performed the firſt thing intended, in deſcribing Regeneration; of which if any man demand What it is? we ſay, It is a change; that is, a bringing of a new and (here too of a) contrary quality, in ſtead of the old that was before; if, who makes the change? the holy Ghoſt: If by what meanes? by the Word: If in what manner? by infuſion; that is, by the working of a proper and immediate vertue deriued from himſelfe. If from what, and to what this change is? from the ſinfulneſſe of a man (which hee receiueth from

Adam

Adam ſucceſſiuely) to holineſſe: If wherein? in the whole man, ſoule and body, and all the powers of both: If to what end? to the glory of the worker, and ſaluation of him in whom it is wrought. O happy worke of an happy workman, by an happy inſtrument! and thrice happy that man, in whom this bleſſed worker ſhall vouchſafe to accompliſh this his moſt worthy, and excellent, and only bleſſed worke, to ſo worthy and bleſſed a purpoſe.

CHAP. IIII.

Shewing the order of working Regeneration.

2. *The order of Regenerating in foure acts.*

NOw I proceede to declare, in what order the Spirit of God pleaſeth to performe this moſt admirable change: which is done in theſe foure actions, which I ſhall lay downe. Firſt, the

1. *Shewing a man his naturall ſinfulneſſe.*

Spirit of God working in, and with the Law (but tempered with the Goſpell) becomes a Spirit of contrition, cauſing a man to ſee and feele his extreme ſinfulnes and wretchednes, inſomuch that hee is euen wounded at the very heart therewith, and his ſinfull and vnhappy eſtate becomes a woefull bondage and captiuitie vnto him. The Lord doth not alone raiſe vp miſerable terrors of conſcience in him, in regard of ſome one or more groſſe offences that hee hath actually committed, (although often hee maketh theſe very terrors, a meanes of making himſelf a paſſage to enter in at; but hee opens the eyes of the mind, to ſee the very mud

mud and filth of the ſoule, that lay at the bottome before, vnſeene and vndiſcerned.

The Spirit conuinceth him of ſinne: it ſhewes him that generall wickednes and ſinfulnes of his nature, whereof we ſpake before. Now he feeles his vnbeliefe, pride, ignorance, hypocriſie, and other heart-corruptions. He iudgeth himſelfe worthy to be deſtroyed, not alone hauing a ſight of his owne inability to eſcape damnation: but likewiſe of the iuſtice of God in damning him, ſo that hee doth euen ſtoope and yeeld himſelfe thereto. Whereas before hee was aliue without the Law, not hauing the true knowledge of it; now the Law comming in the ſound power and working of it, through the ſtrength of the holy Ghoſt, cauſeth that hee becomes dead in his owne ſenſe and apprehenſion: but ſinne becomes aliue to his ſenſe and feeling; and hee perceiuing the ſtrength, force, violence, and miſchieuouſnes of it, more then euer before, now cries out with the Apoſtle, *O miſerable man that I am*! and now confeſſeth, that hee is carnall and ſold vnder ſinne, as the ſame Apoſtle did, in the ſame ſenſe of his naturall wretchednes, which the comming of the life of Grace had brought with it. Thus the death of ſinne begins to be changed into life, in that it is felt and diſcerned. For the very firſt working of this new life, muſt needs be a feeling of the old death in ſinnes and treſpaſſes: Not (I ſay) alone of his death in hell, in regard of his deſeruing the torments thereof; but of his death in ſinnes and treſpaſſes, of his vtter inability to doe any good thing, of his vtter emptines of all

heauenly Graces, of his extreme ſlauery to vngodlines and vnrighteouſnes, and all the luſts of the fleſh; and of his perpetuall and vehement proneneſſe to all abomination and wickedneſſe.

There is often (I confeſſe) a worke, and a very terrible worke, of the Law and the naturall conſcience together, procuring moſt extreme and hideouſly-bitter pangs, and helliſh agonies in the ſoule of man, where the Spirit of Regeneration neither is, nor euer ſhall be: this being alone a fruit of the ſpirit of bondage, not of the Spirit of Grace: And oftentimes againe, the Spirit of ſanctification comes into the ſoule, together with this ſpirit of bondage, making a violent entry, and by maine force breaking open the hart, formerly locked and barred againſt it; and ſo beginning this ſauing work of holineſſe. But terrors of conſcience, which may be in all vnregenerate men (becauſe they are already in all the damned, into whom no part nor piece of Regeneration can enter) is farre different from this firſt degree of the worke of a new birth.

The ſanctifying Spirit layes the filthineſſe, not alone the danger of ſinne, before the eyes of the mind. It cauſeth a man not alone to be in extreme anguiſh, becauſe he feares he muſt be damned: but euen to loath and abhorre himſelfe, and to be very vile in his owne eies, becauſe he knowes he hath deſerued to be damned: and that ſo foule a thing as ſin (wherewith his Maker hath due cauſe to be ſo much diſpleaſed) doth not alone abide, but reigne and command in him. Wherefore he doth euen lie downe at the foot of the Throne of Gods Iuſtice, and

and in a moſt ardent abhorring of himſelfe, doth ſubſcribe to the righteouſnes of God in his owne feared deſtruction; hauing nothing in the world to ſay for himſelf (as of himſelf) why he ſhould not be deſtroyed: and not ſo much as a tittle of a word to obiect againſt the perfect and exact equitie of the liuing God, if that he ſhould deſtroy him. Sin, I ſay ſinne, not alone the puniſhment of ſinne, but ſinne it ſelfe, is diſcouered vnto him: he ſees its loathſomneſſe and vileneſſe; he ſees its ſtrength and violence; he ſees his owne totall defilement; he perceiues himſelfe throughly, and throughly polluted with it: and cries out bitterly, Ah what ſhall I doe! not only, nor ſo much, becauſe I ſhall be damned; but becauſe I am ſo wicked, ſo ſinful, ſo contrary to God, ſo rebellious againſt him, ſo very a traytor vnto him, and ſo vtterly vnable to mend theſe wofull diſorders of my ſoule. Theſe be his groanes, theſe be his plaints: and his cryings out are of his wickednеſſe and iniquitie, wherein he was conceiued, wherein he was borne, wherein he hath liued, and whereof now he perceiueth not ſo much as one part of his heart, or of his life, to be cleane and vnſpotted. This acknowledgement and ſenſe of our ſinfulneſſe, is the very firſt beginning of holineſſe.

The vnregenerate often ſees and feeles his damnation; the Regenerate alone, his ſinfulneſſe, the miſerable deprauation of his nature; the vtter, totall, odious pollution of his whole man; being ſo loathſome, that he ſees, God cannot chuſe in iuſtice but deteſt him, and for any thing that is in

himſelfe, for euer reiect him. This apprehenſion of ſinfulneſſe is mixed alwaies at firſt (at leaſt often) with the feare of Gods wrath and vengeance: but it doth ſo temper & allay that feare, as the bitternes thereof, carries not the ſoule furiouſly to contend againſt God, as elſe he could not chuſe but do. For his hatred is not ſtirred now againſt God, whom in truth (by vertue of a ſecret, vnfelt, and vndiſcerned hope, that the Spirit of God hath created, and doth vphold in him) he loueth and honoureth, (though he be more than half in doubt, leſt he may deſtroy him) but alone againſt himſelfe, his wretched hatefull ſelf, that is ſo intolerably wicked and naught, that he can ſee no cauſe, but that the Lord ſhould glorifie his equitie and iuſtice, in damning him. And ſo much for this firſt worke of Regeneration: the ſecond followes it cloſe at the heeles, and is nothing elſe but an earneſt deſire of attaining holineſſe and vertue, together with remiſſion of ſinnes, and the fauour of God in Chriſt Ieſus. For you muſt conceiue the partie that is now in regenerating, to haue a generall knowledge of the doctrine of the Goſpell, and a generall aſſent alſo to the truth of it: this doctrine being (as I ſaid before) an inſtrumentall cauſe of Regeneration.

2. An earneſt deſire of holineſſe with remiſſion of ſinnes.

But now the generall knowledge begins to bee made ſpeciall, and the man touched with a ſenſe of ſin, is moued alſo with a moſt vehement longing after grace and mercy; not alone to pardon his ſin, but alſo to heale his ſoule of it, as of a deſperate wound, which he feeleth to be moſt ſmarting and mortall. So he cries out, Who ſhall deliuer me from

from this body of death? No hungry man did euer, with a more eager appetite wiſh for meat, nor thirſty man for drinke, nor couetous man for money, nor ambitious man for aduancement, then he now longeth to be reconciled vnto God in Chriſt; to haue his foule nature made cleane, his wofull ſinnes forgiuen, his abominable corruptions remoued and killed, and holineſſe planted in their roome. Oh how faine he would be holy! O how faine would he be humble, faithfull, obedient! how faine he would beleeue in, loue, feare, ſerue God! but, ah wretch that he is, he cannot: Woe, woe vnto him, he cannot. O, how ſhall he be able to preuaile againſt theſe vile diſorders of his heart and life? how ſhall hee doe to be leſſe ſinfull and more righteous? Theſe be his thoughts, theſe his wiſhes, theſe his groanes: he finds ſo great a miſſe of nothing, as of the pardon of his ſinne, and the Graces of the Spirit of God; and if he had that beſtowed vpon him (were he a begger, a priſoner, a ſlaue, any thing) yet hee ſhould ſeeme to himſelfe an happy man: and, ah Lord (thinks he) that thou wouldeſt be pleaſed, for Chriſt his ſake, to forgiue my wickednes, and to heale my nature.

Now the thirſt that hee had after the things of this world, is wonderfully cooled; and (as a man in a burning fit of an Ague, makes no reckoning of his fine clothes) hee doth almoſt put off all thoſe deſires: and poore or not poore, eſteemed or not eſteemed, it is no great matter; but that he might be accepted into the fauour of God, and haue his ſinnes pardoned and ſubdued, and his vnholy na-

ture made holy: that is all in all with him. There is to be seene in vnsanctified men, in cases of terrors of conscience (which sometimes doe lie long vpon them) a great desire to be free from the insufferable euils they see comming vpon them. For who can make question, but that *Iudas* would faine not haue bin damned? or that the damned in hell haue not a wonderful desire to get out of their torments? this being one maine aggrauation of their pangs, that they cannot but desire to be deliuered out of those euils, which they cannot escape. But they, not hauing the supportation of the Spirit of God to vnder prop them with hope, do vanish in these desires, and lose the fruit of them, for lack of a kindly working of them towards the Lord: for they bee not lifted vp to heauen-ward. But the man that is now in framing anew (being sustained with the fore-mentioned secret hope) hath vehement and settled wishes, fixed and fastened in him; whereby hee thirsteth after the Grace of God, not alone to saue, but also to amend him. So the desires of the sanctified arising from the Spirit, are differenced from the desires of the vnsanctified (that are meere fruits of nature, which would faine be well eased of an heauy burthen) by these two things: First, that they are directed vnto God, whereas the other are rouing and confused desires. Secondly, by their being set (alwaies as wel, often as much, sometimes more) vpon holines, as vpon freedom from punishment: vpon the getting of vertue and goodnesse, as vpon the getting of an heauenly Kingdome; whereas the heart of the vnsanctified is so taken vp (when

(when he muſt needs feele it) with the ſenſe of his miſery and puniſhment, that he cannot haue while to ſettle any part of his longings, vpon the renewing of his ſoule by Grace; and ſo farre is the worke of a new birth well proceeded. The poore dead man being ſo farre awakened out of his ſenſeleſſe death in ſin, that with great diſquietment he feeles it, and with heartieſt workings of his ſoule doth couet to come out of it: which laſt I take to be the hungring and thirſting after righteouſneſſe; noted by our Sauiour, as a beſſed note of bleſſedneſſe.

In the third place, there is dropped into him the Spirit of Grace and ſupplications, by which he is at length imboldened to goe vnto God, and in ſome ſolemne and expreſſe manner, to vtter his confeſſions and petitions; which before (perhaps) for ſome good ſpace of time, he could not dare to doe. For the former two workes of Grace doe often (a great while together) ſhew themſelues in ſighes and grones, and ſudden and ſtrong eiaculations, and ſecret and vndiſſembled boylings vp of deſire, in deepe wiſhes and longings, afore the poore ſinner can take ſo much heart to himſelfe, as to make a formed & ſettled prayer vnto God. But after the working of theſe motions ſome while, he puts vpon himſelfe the reſolution of the King of Nineueh, and ſaith within himſelfe, Let me cry mightily vnto the Lord of heauen and earth; his mercies are infinite: who can tell, but that he may haue mercy vpon me, that I periſh not? (ſo is his ſecret ſuſtaining hope, now formed and faſhioned into the right proportion of a ſauing Grace: and ſhewes

3. *The Spirit of Prayer.*

Ionah 3.

ſhewes it ſelfe manifeſtly within him) hee ſaith to himſelfe, There is hope concerning this thing; and therfore I will cry, and continue crying, and let the Lord doe what he pleaſeth vnto me. Then downe vpon his knees he falls, and with his hands and eies lifted vp to the Throne of Grace (yet almoſt afraid and aſhamed to looke thither, and therefore ready often to riſe vp, and ſtart back againe,) he dares at laſt to powre foorth his lamentable confeſſions into Gods boſome; whom now hee hopes hee may haue leaue to call Father, though (alacke) he hath been too-too vngracious a childe.

Thus he proceeds to arraigne and accuſe himſelfe; acknowledging (for which he hates himſelfe, becauſe it is ſo plaine that he cannot but know it,) that he hath ſinned in ſuch and ſuch, and ſuch and ſuch particulars; and that hee hath a moſt filthy heart, as full of wicked inclinations and thoughts, (he thinks verily) as the Sea it ſelfe is full of water. Wherefore he paſſeth a very ſharpe ſentence vpon himſelf, and that alſo very ſharply; plainly ſaying, with an inward aſſenting of his very ſoule, that hee is fully worthy of al thoſe plagues & puniſhments, which the Lord hath threatned in his Word, and will execute in hell; and that it ſhould not be in the leaſt degree iniurious, if God would not be merciful vnto him: for ah! how vnfit is he to receiue mercy? But yet withall, he takes hart in the moſt humble abaſement of himſelfe, moſt earneſtly to call, and crie, and beg for mercy, and forgiueneſſe, and for the work of Grace, to change his nature from that lothſome diſpoſition which troubles him.

Now

Now it may be, by the working of hope, hauing his heart ſo much ſoftned, that teares (before ſtopped vp by that binding force, that ſtrong and ſecret ſorrowes ſhew themſelues to haue in mans heart) doe euen begin to flow forth from him, to adde (if it might be) a greater feruor vnto his prayers. And if at firſt, ſecond, third, fourth, and (it may be) many more times, hee ſeeme to haue cried in vaine (becauſe none anſwer commeth, but heauen it ſelfe ſeemes ſtrongly ſtopped vp againſt him) yet hee goes againe ſtill to the ſame Throne of Grace, againe reckoning vp the ſame, and (if he can alſo) new ſinnes, againe bewailing them bitterly, and heartily imploring both pardon and helpe againe.

This is to come vnto Chriſt Ieſus heauie laden, as our Sauiour comfortably inuiteth vs; this is to ſeeke God while he may be found, and to call vpon him while he is neere, as the Prophet exhorteth vs. Which hauing done, he knowes not what to doe more; and therefore euen caſts himſelfe vpon Gods goodneſſe through Ieſus Chriſt; and knowing that in him (the Sonne,) the Father is well pleaſed: hee ſtriues to reſt in him, continuing to knocke, continuing to ſeek, becauſe his heart giues him, that at laſt he ſhall not faile to finde acceptance. And this Spirit of prayer ſeemeth to me ſo proper to the Regenerate, that it cannot any way befall the vnregenerate: who when he feeleth not his miſerie, doth but multiply idle words in ſeeming to pray: when he feeleth it, is ſo wholly drowned and ſwallowed vp thereby, that he cannot runne vnto heauen for helpe. But with the Regene-

rate, prayers and ſupplications are alwayes found, and a continuing therein alſo, how many bitter repulſes ſoeuer he ſuffers at Gods hand, as often he doth very many; the Lord either deferring or making more ſpeed to anſwer, as he ſees moſt behooſefull for the profit of each of his ſeruants; and proportioning the fruite of his Grace this way, to his knowledge of their abilitie and fitneſſe to receiue an anſwer, or to brooke delaies.

It muſt not be denied, but that the man that neuer ſhall be regenerate (in the griping and twinges of his accuſing conſcience, through the working of the Law, and the bare illumination of the Spirit) may come ſo farre, as to rore out his *Lord haue mercy vpon me*, very often: yea, he may by perſwaſion and entreaty of friends, be brought to reade ſome good prayers out of a Prayer-booke: yea, to be glad to haue another pray for him, in his owne hearing; and in ſome ſenſe alſo, to ioyne with him: yea more, by frequent perſwading, vrging, teaching of ſome godly man, he may be drawne to pray for himſelfe; but yet ſtill the Spirit of prayer is abſent, in that he doth not finde himſelfe (by an inward mouing of his owne heart) inclined (in the middeſt of his griefes and feares) to betake himſelfe to God for helpe, by calling vpon his Name. And (which is a maine obſeruation in this matter) if he pray, he prayes almoſt altogether for pardon, and for fauour; little for Grace and holineſſe: whereas the Chriſtian man, (by a ſecret drawing of his owne inward ſoule, wrought by this regenerating Spirit) comes vnto the Lord with his requeſts,

queſts, begging Grace and holineſſe, with no leſſe earneſtneſſe, than remiſſion and ſaluation. Yea, and hauing once begun this courſe, hee findes ſo much refreſhing thereby, that he cannot but continue to doe it, euen ſometimes with much ſtrugling againſt, of his owne heart, through feares and doubtings thereof. So it is one thing to bee perſwaded to pray by men, and to doe it for eaſe ſake; another thing to be inclined vnto it, by the priuate and ſecret working of the Spirit. One thing to begge for pardon, not much minding amendment; another thing to crie for the helpe of God to reforme ones heart and ſoule, as well as his free fauour to pardon former offences.

An vnſanctified man, by benefit of Chriſtian acquaintance, in long and heauie terrours, may come to one of theſe; to the other, alone the Spirit of ſanctification can leade one. To which paſſe, when the heart is once brought, at length the fourth act of the holy Ghoſt doth plainely ſhew it ſelfe; for it becomes a Spirit of adoption within him, the very earneſt penny of ſaluation, ſealing vp vnto him the fauour of God, the pardon of ſinne, the attaining of life; and by a new (and in truth conſidering the difference of former times) a ſtrange worke, perſwading him, that God is reconciled vnto him, and hath accepted him for his Child. As it made him able to take vnto him words, and go vnto the Lord, craiuing to be accepted graciouſly: ſo it brings him word againe from God, that he ſhall be, yea, that he is accepted graciouſly; and anſwering him (euen as one would

4. A perſwaſion of mercy, bringing a reſolution of obedience.

ſay, with a ſenſible anſwer in the middeſt of his prayers ofttimes) ſo ſtrongly and vndoubtedly aſſures him of his being heard, that he makes, for the time, no more queſtion of it, than whether he liues yea or no. From which aſſurance of Spirit (hauing taſted the ſweetnes of Gods Grace, & felt how good the conſolations of his Word and Spirit are) he growes reſolute in his very ſoule for the time to come, in all things to pleaſe God, and findes a new kind of diſpoſition, inabling him to auoid euill, and doe good; ſo hauing put his necke vnder the gentle and eaſie Yoke of Chriſt Ieſus, he findes reſt vnto his ſoule: and thus is Chriſt formed in him, and he transformed into a new creature. For this firme purpoſe of will to pleaſe God in all things, is ſo manifeſt and euident, and ſenſible a worke of Grace; that now we may ſay, This act of Regeneration is growne to ſome good ripeneſſe, and euen now perfected in him. Before hee was in making a new man, but now hee is made new: now hee is begotten againe, and become a ſonne of God, and heire of his Kingdome, and Fellow-heire of Chriſt.

I know, that it may befall an hypocrite (lying vnder the burthen of a terrified conſcience, which may be totally and perpetually ſeparated from Regeneration, and Regeneration from it) by the diligent inculcating of the comforts of the Goſpell, and the earneſt labour of ſome Chriſtian and godly men (that in ſuch caſe would faine ſpeake peace) to be brought (becauſe they are told, there is none other way of comfort) to a purpoſe of neuer committing

mitting ſuch and ſuch groſſe ſinnes, as they are accuſed of in their owne ſoules, and to ſome promiſe of amendment of life: but this is rather a reſolution forced vpon them by ſtriuing of others, hereupon promiſing comfort; than a thing growing in themſelues, out of the ſenſe of the louing kindneſſe of the Lord their God: whereas a Chriſtian findes ſomewhat within him, inclining him, and making him to ſay within himſelfe, and euen little leſſe than to ſweare and vow with *Dauid*, that hee will ſurely keepe the righteous iudgements of the Lord, and that in all things, and for euer, to his dying day. And thus is the worke of Regeneration brought to ſome perfection: thus doth the holy Ghoſt mould the ſoule of a man into a new faſhion; thus doth he ſtampe vpon him a new image, and as you would ſay, the very lineaments and proportion of God his Father, whom in a ſweete likeneſſe (that makes him amiable to God and Angels) he begins to reſemble.

Onely (my brethren) vnderſtand you one thing, for the better conceiuing of all that hath been ſpoken. There are two ſorts of Regenerate men in the world. Some it pleaſeth God to call to himſelfe, euen very betimes dropping pietie and Grace into them, almoſt together with their mothers milke, (by benefit of that great fauour of God, holy and Chriſtian education) and that euen in certaine inſenſible degrees; ſo that they cannot ſo eaſily name the beginning and progreſſion of this worke. In theſe, al the forenamed things are moſt manifeſtly found; (for in truth the working of them doth not

ceaſe, till life ceaſe) and that ſo, as ſometimes the one of theſe workes of Grace is more ſtrong than the other. Sometimes they find a more ſenſible abaſement of themſelues within their owne hearts, out of the apprehenſion of their ſinfulneſſe; ſometimes deſires and prayers are more vehement; ſometimes a comfortable reſolution of pleaſing God, doth more mightily ſtirre in them: yet becauſe of the early working, and that they were wrought in a ſtill manner by very ſmall degrees, the worke did almoſt go beyond obſeruation; and they cannot ſo diſtinctly tell when they began to be abaſed, when to be raiſed vp.

But there is another ſort of men Regenerate, who did liue a long time in vnregeneracie; yea, perhaps alſo in profaneneſſe, and notable and notorious wickedneſſe (for oft it falleth out, that the Phariſes and Scribes make leſſe haſte to the Kingdome of heauen, than the Publicanes and ſinners; I meane, that the groſſe offenders are ſooner regenerated, than the ciuill liuers.) Now for ſuch men, it pleaſeth the holy Ghoſt many times, yea moſt times, to worke theſe foure fore-rehearſed workes, very diſtinctly; making (as it were) ſome euident pauſe betwixt each of them, and Grace goes forward in them, euen ſtep after ſtep, in the manner that hath been deſcribed. Moſt times, if not alwayes, (the difference of their former life, when they were but dead, making the matter euident enough) they can name when and where, and by what meanes, the Lord began firſt to lay them low, to pull them downe; and (as they ſay, in nature corrup-

corruption and generation goe together) to kill their old man by terrors; till being ſo ſlaine, hee had in a calmer manner ſhewed them the filthines and lothſomnes of it. They can tell, what longings they felt before they durſt pray; and what adoe they had to bring themſelues to pray; and then, how long they continued praying, before they were anſwered; and laſtly, when that ſweet tidings came, that rauiſhed their ſoule with ioy, and made them ſo inamoured of Gods goodneſſe, that they euen made a ſtrong couenant with him, to walke in his wayes, and keepe his iudgements.

All theſe things (I ſay) they can tell well, and nothing doth them more good, than to recount with themſelues this mightie act of the moſt High; whereby their ſoules (with as great a miracle as once *Lazarus* his body) were raiſed vp from the rotten graue of ſinne, wherein they lay (wrapt vp in the winding ſheete of hardneſſe of heart, and blindneſſe of mind) ſtinking and putrifying; and (as a carkaſſe crawleth with wormes) ſwarming with thoſe noiſome luſts, that are able to poyſon vp an honeſt heart.

Chap. V.

Shewing the effects of Regeneration.

And ſo haue you (brethren) the order, and (ſo farre as may be collected out of Scripture) the manner of the bringing to paſſe of this moſt excellent and wonderfull worke, of a new begetting

getting by the moſt excellent and wonderful begetter, the Spirit of Truth: and by that excellent and wonderfull ſeed of life, the Word of Truth.

3. *The effects of Regeneration, which are foure.*

Now I will declare vnto you (that which is the third thing I promiſed) the effects that follow hereupon. Not euery particular, (for who can name them?) the life of Grace abounding in multiplicitie of actions and operations, (as it were eating, drinking, breathing, grieuing, ſtriuing, ſmarting of the ſoule) as the life of nature;) but alone ſome principall, and moſt eminent, by the ſeeing of which in it ſelfe, the ſoule of the new borne babe of Chriſt ſhall haue cauſe to receiue much comfort.

1. *The ſpirituall combat with*

The principall effects therefore of Regeneration are theſe foure. Firſt, a ſpiritual combat. Secondly, a good life for all this combat. Thirdly, a knowledge of that good eſtate, whereinto the Regenerate is tranſlated. Fourthly, Spirituall growth in thoſe graces, that at firſt were but weake and feeble in the Regenerate. For (alacke) an Infant is a very tender thing, and ſo are Gods Infants. For the firſt of theſe: No ſooner doth a Chriſtian begin to draw the breath of this new life, but he findes himſelfe called to fighting euen in the very cradle (as I may ſo ſpeake, and as they fabled of that renowned heathen man.) He ſtands in a pitched field of enemies, ſo ſoone as he can goe vpon the feete of his ſoule; and there he muſt neuer ceaſe giuing and taking blowes, till he ceaſe to be in this lower world. Although indeed there be ſome intermiſſion, and relaxation of the ſtrength and furie of the encounter,

encounter, as it pleaſeth the Lord (that knowes all things) to temper them to his ſtrength, and direct them to his good.

1. *The Diuell.*

Firſt, the diuel begins to play his part with him; and (finding him gained out of his hands, and pulled from vnder his tyrannie) muſters vp an armie of tentations, wherwith at leaſt to annoy him, if he cannot (as he cannot) preuaile to bring him backe againe to his ſeruitude and thraldome. For when the ſtrong man armed kept his houſe, all things were at quiet vnder him: but when he feeles himſelfe bound, and caſt out, and his houſe rifled by a ſtronger than himſelfe, then it muſt needs follow, that he will beſtirre himſelfe, and lay about him with all the power that he can make. So now the poore Chriſtian (though perhaps but an Infant in Grace) is violently aſſailed by Satan, (according to his nature) with extreme rage and ſubtilty. And if it haue ſo falne out, that the Spirit of God was faine to batter downe the height of his heart, and make paſſage for himſelfe, with horrible feares and terrors: then Satan labours often to reuiue thoſe terrors, and by infinite cauils and obiections, to make him euen deſpaire of his ſaluation. There is none end almoſt of the diuels ſtriuing in this caſe, but hee will labour continually with new doubts and obiections, to call his ſaluation into queſtion, and to make him thinke, that he ſhall neuer enioy the quiet poſſeſſion of his heauenly inheritance. Yet againſt all theſe, the Spirit of God ſo ſtrengthens him, that by vertue of the gracious promiſes of God, and by the power of conſtant prayers and

ſupplications, he ſupports himſelfe, and ſtill continues to reſt himſelfe vpon the free goodneſſe of God in Chriſt, notwithſtanding all theſe obiections and ſhakings.

Neither yet will Satan reſt heere, but is further troubleſome vnto him, by ſtirring vp innumerable vile ſuggeſtions to draw him to the committing of ſome moſt notorious ſinnes, perhaps worſe then euer in all his life before; and for his old corruptions, he ceaſeth not to prouoke and incenſe them, with all vehemency, that hee may driue him into lewd and hatefull practices of ſinne. But againſt theſe ſuggeſtions alſo, he fighteth reſolutely, much (indeed) vexed and diſquieted with them, but ſtill reiecting and abhorring them, and beating them back by the Word of God (which is his ſword,) and by conſtant ſupplications; whereby ſtill hee ſettles his ſoule firme and faſt in his holy purpoſes of obedience.

I confeſſe, that the diuell is a common enemie to all mankind, both ſanctified, and vnſanctified: and therefore the vnregenerate alſo are much moleſted with him oftentimes, when he growes exorbitant, and ſeeketh to pull them, (by the ſtrength of vtter deſpaire) as it were quicke into hell, and to make them kill themſelues, or doe ſome other moſt groſſe and vnnaturall crime. But Satan is not willing to deale ſo roughly with them, if hee could chuſe; for he ſtands euer in moſt danger of loſing them, when he carries himſelfe towards them, in ſo hard a faſhion: wherefore hee rather flatters, and fawnes; endeuouring to rocke them aſleepe ſtill,

if

if he can, in the cradle of ſecuritie and preſumption. Neither will he ſtorme thus, but when he ſees his aduantage in regard of ſome bodily croſſe or diſtemper; or that he ſees the Lord will needes awaken their ſleepy conſciences. But for the poore Chriſtian, he would not giue him reſt, no not for a day or two, from the moſt horrible feares, and from the fouleſt tentations, whereto his corruption giues any paſſage; or from others more hideous; eſpecially if he ſee him weake, ſcrupulous, and iniudicious: then he makes vſe of ſuch ignorance and weakenes, and will neuer find time to make an end of vexing him, but that the Lord himſelf doth pleaſe to ſound a retraite. Indeed the Lord, by this meanes, to keepe down his pride, and ouer-maſter his ſtrong corruptions, doth giue much way to Satans rage: but ſo ſtill, that hee forgets not to refreſh him, with ſeaſonable aide of his Spirit of Prayer, and with the ſtrength and comfort of his holy Word and promiſes. And in theſe termes ſtands he with Satan, euer (almoſt) aſſailed and incumbred by him.

2. *Of the fleſh.*

And beſides this, the fleſh alſo, as a more dangerous enemy, though not ſo violent, ſteps foorth to incounter him. For though by Grace it be wounded and mortified, yet is it not quite and cleane taken away and remoued. Wherefore the corruptions of his hart alſo grow violent in him, luſting againſt the Spirit, and (with a kind of inſinuating and ſecret inclination) carrying him forward to all the former luſts of his ignorance, and perhaps to ſome that are more lothſome and abominable.

Now vnbeliefe, paſſion, luſt, reuenge, wantonnes, worldlines, and all the old diſtempers, will be mouing in his ſoule: and he ſhall find himſelf euer and anon, little leſſe then ready to yeeld vnto them, and to be quite ouercome by them. But the Spirit, in this caſe, reuiueth it ſelf alſo, and luſts againſt the fleſh; ſtirring vp good motions againſt the bad, and holy deſires againſt the vnholy, and vertuous wiſhes againſt the vicious, and hearty prayers and requeſts to God againſt the ſinfull inclinations of the euill heart: ſo that at length his godly purpoſes grow ſtrong, & he remaineth reſolute, not to work wickednes, for all his earneſt pronenes thereunto.

Thus the Regenerate finds himſelf ſtrangely diuided within and againſt himſelfe: Sometimes he would be ſinfull, and commit ſuch and ſuch wickednes; and yet againe, hauing better thought of the matter, he would not. At other times he would caſt away all ſin, and faine performe all good duties with all conſtancy: but hee finds ſomething within, reſiſting and rebelling, and hee would not be ſo good. But ſtill in concluſion either ſooner or later, the ſanctified part gets the better of the vnſanctified; the deſires and purpoſes of goodneſſe, preuaile againſt the deſires and purpoſes of euill; and he is ſettled in the holy determinations, that the Spirit of God doth leade him vnto. His heart is euen a pitcht field of contrary deſires; the bad often grow very ſtrong and vehement, and able almoſt to ouerthrow & chaſe away the good. But the good gather head againe, and beate backe the bad; and by the Spirit hee mortifies the fleſh,

and

and by the Word of God and Prayer, ſubdueth and crucifies thoſe carnall affections of his.

I confeſſe there is a miſerable ſtirre, and a troubleſome diſcord, in the ſoule of an vnſanctified man, betwixt the light of the conſcience, and the corruption of the will; this haling him forward to diuers wickedneſſes, and that drawing backe: but the difference betwixt the natural combat, and the ſpirituall, is ſo manifeſt, that no good man, which hath felt them both, can chuſe but ſee how to diſtinguiſh them one from the other.

The difference betwixt the combat of the fleſh and Spirit, and the oppoſition of the conſcience and the corrupted will, in the vnregenerate.

Indeed they are euidently diſtinguiſhed in fiue things: 1. In the faculties that oppoſe each other. 2. In the things about which they quarrell. 3. In the motiues of the oppoſition. 4. In the meanes of reſiſtance. And fifthly, in the iſſue thereof. Firſt, in the vnregenerate the will is wholly carried after ſin, alone the conſcience makes a clamorous gainſaying, and ſuffers not the will to go on in its euill courſes vncontrolled. He would with all his heart commit wickednes, but he dares not: not ſo the Regenerate. In him not the conſcience alone ſtands out againſt ſin, but the will it ſelf is diuided, in part hanging one way, in part another. He would not do euill, not alone he dares not; and the act of the will ſetting againſt its own corruption, by its own holineſſe, is farre different from the act of the conſcience, oppoſing the will that remaineth wholly corrupted. See it in a compariſon: An hungry dog hath a ſtrong appetite to be deuouring ſome meate that ſtands before him: but at the ſame time hee ſees a man ſtanding by with a cudgell

to ſtrike him, if hee touch it. Now his appetite is altogether to the meate, but he is feared and ouerawed by the ſight of the man that is ready to ſtrike him. So is it with the vnſanctified man, ſinne is his food, his will is wholly carried to it; but the conſcience holds as it were a cudgell ouer him, threatning to ſtrike, if he taſte. Wherefore, what with a full deſire he would do, he forbeareth in act to performe, affrighted by thoſe clamours. But now a man diſeaſed, ſees ſome food to which his appetite inclineth: but he knowes it hurtfull for his body, and therefore, though his will, drawne by his ſences, ſometimes moue him to be taſting; yet the ſame will, informed by reaſon, doth preuaile in him to be vnwilling, and out of ſuch vnwillingnes to forbeare. So is it with the godly man: His will ſtands to ſinne, for the pleaſure or profits ſake in ſome part: but being better taught by Gods Spirit, of the ſinfulnes thereof, his owne will checks it ſelfe, and hee ſets vp his reſolution not to meddle with it. So is this point of difference made plaine; not to be willing to do, is another thing, then not to dare. In the former the will bridleth and holdeth vnder its owne inward motions, and not alone the outward act: in the latter, the motions of the will haue a free ſcope, but alone the outward act is reſtrained.

Further, in the things whereabout the ſtirre is, they differ very much. For the conſcience of the vnſanctified, makes reſiſtance to their will, alone (vnleſſe in caſe they be vnder terrors of conſcience) in ſome more groſſe, notorious, palpable, and vnaccuſtomed

accuſtomed ſinnes; which are commonly ioyned with ſhame and reproach in the world, and are not likely committed but by thoſe that are infamous amongſt men: as in periury, murther, adulterie, theft, falſe witneſſe-bearing, and ſuch like: for ſmaller euils, and ſuch as the world little accounts of, though knowne and confeſſed to be ſinnes, the naturall conſcience is content to diſpenſe, & dawbe, and dally, and giue eaſie way to the doing of them, vpon a thouſand fond ſhifts and pretences: but now the Regenerate mans will (ſo farre as it is regenerate) is in combat againſt its owne vnſanctifiedneſſe, about euery knowne euil, the little aſwell as the great; that, that is allowed in the common practice of the world, aſwell as that, that is diſallowed. For of him it is truly ſaid, that he worketh none iniquitie.

Thirdly, the naturall conſcience vſeth the motiues (or reſtraints rather) of feare, of ſhame, of danger amongſt men (at the beſt and moſt) of deſtruction and damnation from God: and by threatning theſe things (ſometimes ſomewhat terribly) it ouer-aweth the motions of the will, from conſenting to act, though not to deſire. But in the Regenerate will, the arguments of reſiſtance are fetcht from God, and from Chriſt, from the loue of God, from the death of Chriſt, from the ſcandall of Religion, from the diſhonour of the Name of God, from the Lords being diſpleaſed with ſinne; and not only barely, or chiefly from the puniſhment of ſinne.

Fourthly, the conſcience of the vnſanctified driues

driues him not to Prayer, to the Word, to ſpirituall meditations, as weapons, whereby to mortifie euill luſts, and to reſtraine the will from conſenting; only it follows him with its owne vehement checks and reluctations, in diuers troubleſome and confuſed thoughts. But the ſanctification of the will oppoſeth its corruption by Prayers, by the Word, by the blood of Chriſt Ieſus, and by the hopes of eternitie. For hauing this hope, hee purgeth himſelfe, as Chriſt is pure. So the vnſanctified man, when he would do euill and dares not, is toſſed and tumbled from place to place, now thinking of one thing, now of another, wiſhing to follow his owne inclinations, but wanting boldneſſe; and if he doe any thing to helpe himſelfe, it is to get him into ſome company, that perhaps may eaſe him a while. But the ſanctified, when he finds this diſtraction of his will, vſually ſeekes out ſome ſecret place; tels himſelf of Gods commandement, of Gods loue, of Chriſts ſuffering for him; asking himſelfe if hee can find in his heart ſo much to offend ſo good a Father, ſo perfect a Sauiour: and then falling down, telleth the Lord how wicked he finds himſelf, what foule deſires are ſtirred in him, and how weak he is to make reſiſtance; he beſeecheth God to pul out this prick of his fleſh, to ſtrengthen him againſt theſe wicked deſires, and to eſtabliſh his hart in a ſincere purpoſe of obedience, by his holy Spirit, and ſo riſeth vp confirmed. Thus (I ſay) he doth vſually and ordinarily, though ſometimes the ſuddennes of occaſions hinder him that he cannot; and ſometimes his own neglect of duty hath

hath ſo eſtranged him, that he findes no power ſo to doe: in which laſt caſe he is often foyled, in the former not ſo often. Laſtly, the conſcience, if it take the foyle once or twice, is benummed and ſilenced. Sometimes it ſuffers its mouth to be cleane ſtopped by ſome idle ſhift and vaine diſtinction, which the wit (that in many men is too good for their conſcience) hath inuented for the iuſtification of euill: and after ſome ſuch paultry defence or apologie, a man is ſuffered to ſinne freely enough. But if the thing be neuer ſo vniuſtifiable, yet after two or three times doing it, the heart is hardened, the naturall conſcience put to ſilence; and a mans checks grow faint, or none at all, vntill ſome croſſe come, or ſome immediate hand of God to ſet it on working againe. For why? the vnſanctified man, as he did not beg Grace to hold him vp before his ſinne; ſo neither after hath any heart to goe and confeſſe it, and craue the Spirit of Repentance; but either lets it paſſe, or falls to extenuate and excuſe it, vnleſſe (perhaps) it grow deſperate, as in *Iudas*. But now the ſanctification of the will, doth ſtill get the victory, though it may receiue a foyle. It will not be put downe; it will not be vanquiſhed: yea, euery latter time of offending, it is more vehement in its oppoſition than before: at leaſt ſo farre as to make a man appeare more vile and abominable to himſelfe. So it brings him into Gods preſence againe ſooner or later, and makes him ſay; Lord, I haue done exceeding fooliſhly: but ah, doe away the ſinne of thy ſeruant, for thy Sonnes ſake; and Lord (through thy Grace) helpe me, that here-

after I may offend no more.

Thus commonly hee doth quickly renue his repentance, and the Spirit wins the field of the flesh; though it were somewhat disaduantaged, and made to recoyle backe at first. For stronger is the Spirit that is in vs, than that, that is in the world: Grace is alwayes in conclusion more auaileable than naturall corruption. Yea, when Gods Children are most deepely cast (through presumption of sinning) into the swownes of deadnesse, security, and vnconscionablenesse; yet then still they heare a Voyce behind them, saying, This is the way, walke in it. Then the sanctification of the will shewes it selfe, in many motions and risings against the euils that they doe, and by renewing in them the purposes of amendment; though these purposes, perhaps (in case of great preuailing of corruption) bee so weake and feeble, that they be not put in practice, any thing thorowly, till God arise to weaken corruption, and to strengthen Grace: and then he weeps, and prayes, and recouers himselfe, resoluing to sinne so no more, and standing to his resolutions. And so fareth a poore Christian within himselfe: There is a ciuill warre in his very bosome, and his bowels be sometimes little lesse than rent asunder with intestine discord betwixt himselfe and himselfe. He is no longer one, but two men, the old and the new; deadly enemies, dwelling both in one roome. He findes two lawes in his heart, the law of his flesh, and the Law of the Spirit; that, drawing him captiue to sinne, and this, helping him out of that captiuity. He serues God

God in one part of his will, and ſinne in the other (not meaning this laſt of ſuch a ſeruing of ſinne as was before his new birth, but ſome kind of ſeruing, euen a doing of that ſometimes that ſin doth perſwade, though vnwillingly and againſt the haire.) Neither yet is this all; for as within he is thus perplexed; ſo can he not long be free from diſquietment without.

The third enemy ſtands vp quickly, and that is the World, euen the whole ſociety of men vnſanctified, and they hate him, maligne him, abhorre him, cannot away with him. When once ſome glimpſe of Gods image ſhineth in him, then all his carnall friends perceiuing it, turne foes; and oftentimes his brethren, ſiſters, father, mother, yea huſband or wife, and ſuch as are neereſt to him in bands of nature, doe proue his moſt eager aduerſaries: they mocke him, they deride him, they thinke and call him a foole; they ſay he is either proud, or ſtout, or mad, or all. After a while alſo come ſlanders as it were ſtronger and ſharper weapons: then (if the times will giue leaue) his enemies growing in rage, as he growes in goodneſſe, he meetes often with impriſonment, loſſe of goods, baniſhment, and euen death it ſelfe, and ſometimes a cruell death.

3. *The World.*

So the world tries what ſhe can do by violence, if that may ſeeme the fitteſt courſe of pulling him backe againe into her ſociety: but if the caſe bee ſuch, that that way ſeeme not at firſt ſo plauſible, the world aſſaults with ſtrong allurements; his friends and neighbours will perſwade him to re-

turne to be himſelfe againe, hee ſhall haue large offers of friendſhip, and of gaine: Many entreaties, many promiſes, many aſſurances, and many performances of good turnes, as ſtrong baits, are held out before him, to diuert him from the wayes of godlineſſe. And theſe fairer aſſaults often hurt him much more, than the more violent; but yet ſtill his faith is his victory, by which he ouercomes the world. The aſſurance that hee findes in himſelfe of Gods eternall loue, and the ſweete effects thereof, make him to diſdaine theſe ſugred allurements, and to ſtand ſtrong againſt thoſe bitter encounters; flatter they, or frowne they; doe him good, or doe him euill, ſtill he holds himſelfe to this concluſion, hee will not leaue God, to cleaue vnto the world againe.

Thus you ſee how the Regenerate man is laid to, on euery hand, within, without, on euery ſide. There is no day in a yeere, nor houre in a day; nay verily, ſcarce any minute in an houre, wherein ſome one or other of theſe his backe friends, doth not ſtriue to doe him a ſpight. The worſt enemy is within himſelfe, the next is the diuel, and the world the leaſt. Theſe welcome him in this manner into the Citie of God. Thus they entertaine him into the ſociety of Chriſts myſticall body. But in all theſe things he is an excellent conqueror, yea verily more than a conquerour, through him that hath loued him: for he is out of all danger, of euer being quite ouercome. Wherfore notwithſtanding al the trouble of this firſt effect of Grace; the ſecond will follow the firſt, and that is, a good conuerſation.

2. *A good life.*

A man would imagine, that the fore-named incumbrances ſhould ſo farre diſcourage his heart, to whom they befell; as to take from him all boldneſſe, ſo much as to attempt a good courſe. And indeed ſo it would, were he not continually led and ſtrengthened by the ſame Spirit, that at firſt regenerated him. But by vertue of that diuine aſſiſtance, it comes to paſſe quite contrary: for thoſe enemies doe but quicken and further his proceedings in goodneſſe; and in ſpight of them all, let earth, and hell, and his owne heart, doe the worſt that euer they can, hee is able to liue godly in Chriſt Ieſus. He is inabled both to liue euill, and to doe good; (for both theſe parts of a good life muſt be had, or elſe indeed the life is not good;) and that in a good meaſure and quantitie, and farre better than euer he could doe, in former times. Indeed he doth neuer ſatisfie himſelfe in this matter, but alwaies falleth farre ſhorter than his owne deſires aſpire vnto: but were the former luſts of his ignorance, compared to that his preſent behauiour, a blind man might perceiue the difference to bee exceeding great. For as to the firſt part of a good life, which ſtands in leauing off wickedneſſe, hee commeth ſo farre; not, as to be quite free from all ſinne (ah this life were a little heauen vnto him; if he could once attaine to ſuch freedomes:) but indeed he cannot attaine it here, for in many things (ah that word Many, is too true a word!) I ſay, in many things we ſinne all; and they be quite beſides their Chriſtian wits, that imagine once repenting, to be ſufficient for a Chriſtian man, in all his life: but yet ſo farre he

comes, as to forsake the ordinary practice of grosse sinnes, and the allowance of all knowne and vehemently suspected sinnes.

So soone as euer a Christian is truely regenerate, so soone he ceaseth to make a trade of sinning. He that is borne of God, sinneth not, neither can sinne, in this manner. He may slip into faults of grosse nature, once, twice, many times, (sinne cleauing so fast vnto him as it doth) but still it is not his vsuall practice so to transgresse. For in truth, now sinne is become vnnaturall to him, and as contrary to the life of Grace bestowed vpon him, as poyson is contrary to his naturall life, and as bitter things are to his taste, and harsh sounds vnto his eare. Wherefore his soule riseth against it, and hee doth much more frequently ouercome the tentations by resistance, than is ouercome of them.

Sinnes, I meane grosse and grieuous sinnes, are to him as deadly wounds to his body, which sometimes (as a man in a frenzie) hee is drawne to giue himselfe, but vsually he doth not so. And when he doth so, the manner is exceedingly different from his former course. Then hee committed it with greedinesse: now with great and continual reluctation. Then he kept in himselfe a purpose of sinning (if he could) for feare of shame or danger: now his heart stands constantly resolute not to sin. Then he followed after the occasions of sinning: now he flies farre from them. Then he shifted, and excused himselfe, hauing committed sinne: now he becomes a most bitter and seuere censurer of himselfe for sinne, if he doe commit it. Hauing falne, hee riseth

againe,

againe, and with anger indites and arraignes himselfe before the Lords Tribunall. There hee powreth forth many bitter lamentations, and could almost finde in his heart to throw himselfe downe to very hell for it. He thunders out against his owne heart, all the bitter curses and threatnings of the Law, and is euen almost willing, that God should euen damne him for it, but that he hopeth for his mercy sake, he will not so doe. And such is his freedome from grosse sinnes, that are against the plaine light of nature, or expresse words of the Law, and wherein the members of the body are giuen as weapons of vnrighteousnesse. He falls into them, if at all, yet seldome, and seldomer and seldomer, with an horrible strife, with great anxietie, with little or no content, and with a most vehement condemning of himselfe before the face of God in secret afterwards. Thus (vnlesse, perhaps, he be cast into a swoune for a time, & cannot yet rise againe: which if he be) he fares all that while, as a man that hath a thorne in his eye, or wound in his sides, neuer at rest, neuer quiet, filled with bitter and intolerable anguish, & full of wofull and continuall complaints. For still he heareth the voyce behind him sounding in his eares, & saying, This is not the way. And still the anoynting that he hath receiued, doth so preserue him, that he cannot sin; meaning, giue himself ouer to a settled resolutiō or practice of sin.

And yet further, for sinnes of a lesse grieuous nature, euill motions, sudden passions, dulnesse and distractiōs in good things (& the like) God knows, and hee knowes, that hee commits full many of them.

them. But alwaies he is ſo vpright with God, that he allowes them not. He doth not extenuate them, he doth not ſhift them off with a piſh; he doth not runne ouer them as matters of nothing, hee doth not let them paſſe vnobſerued and vnregarded, as in former time, and as it is with vnſanctified men. But they be vnto him matter of conſtant and daily ſorrow, and ſhame, and humiliation. He confeſſeth them daily, he prayes againſt them daily, and he is continually in a quarrell with himſelfe, becauſe hee cannot be ſo free from them as hee deſireth. So it comes to paſſe, that he purgeth himſelfe as Chriſt is pure, ſo farre preuailing againſt theſe ſinnes, that he commits fewer of them, and commits them ſeldomer, and ſees them with more diſlike of himſelfe, and growes by them more meane and baſe in his owne eyes, and is made by them more carefull to ſue vnto the Lord Ieſus, and to take more ſtedfaſt hold of his merits. So hee caſteth off the old man, as concerning the conuerſation in time paſt, and that euen out of his new nature; not moued thereto by reward, or puniſhment, either alone or principally, but by a kind of naturall working of grace in him (but indeed it is a ſupernatural nature powred into him from aboue) by which it comes to paſſe, that as Saint *Iohn* ſaith, he cannot ſinne, he knowes not how to worke wickedneſſe, he cannot find in his heart to be a ſlaue to ſinne any longer.

Company or no company, ſeene of men or not ſeene, danger or no danger, ſhame or no ſhame, puniſhment or no puniſhment, ſtill he is auerſe from ſinne in his regenerate part; hee wils not to doe

it,

it, he ſhunneth it, he bewaileth it, one or both: that ſo it may be manifeſtly ſeene, there is a contrarietie betwixt his very ſoule and all ſinnes, that he knoweth to be ſinnes. And for thoſe that are not knowne to him, he is not ignorant of them, becauſe he will not know them, with neglect of the meanes of knowing, or with a wilfull reſiſtance of them: but alone, becauſe hee cannot know them, either for want of meanes to know, or capacity to conceiue of, or light to ſee the truth offered: Hee doth not wink with his eyes, he doth not ſet himſelfe to find out ſhifts, to bury the light that beginneth to appeare, and to hold downe the truth in vnrighteouſnes, ſtriuing not to know ſin, becauſe he would not leaue it, and out of a purpoſe to practiſe it, for the profit or pleaſure of it, ſtill laboring to haue ſomewhat to ſay in its defence and to elude and ſhift off, whatſoeuer may bee ſaid againſt it: but hee is willing to know, deſirous & ready to yeeld; and when the light begins to ſhine within, he quickly opens his eyes to behold the ſame; and if he ſuſpect it, he looks more narrowly into it, with a ſincere purpoſe of being conuinced, if the truth appeare vnto him. And this is the firſt part of a good life.

The ſecond, and as neceſſary as the firſt, is doing of good, wherein he is carefull to exerciſe himſelfe; and though all be not alike fruitfull, yet euery Regenerate man is fruitfull in ſome degree. The life of Grace hath its gracious effects, as well as the life of nature its naturall: and hee that hath the former, is as kindly and freely carried to the one, as hee that hath the life of nature, to the other. By the

ſupernaturall life of God that is in the ſanctified man, it is naturall to him, to ſpeake to God in Prayer, to heare from God in the Word, to conferre with God in holy meditations. Wherefore theſe things hee finds himſelfe inwardly mooued vnto, and he cannot chuſe but be conſtant in them. If at any time his wicked fleſh hinder him from them (as ſickneſſe makes a man ſometimes that hee cannot eate his meate) then doth hee feele as ſenſible a miſſe of them, euen as of his meales; and hee could bee aſwell without food, as without theſe exerciſes: for in truth they are the food of his ſoule, and hee reliſheth them as foode, though ſometimes leſſe then at other times, as the diſeaſes of his ſoule grow more or leſſe within him.

Further: mercy, iuſtice, liberalitie, truth, diligence, and other vertues, are now naturall vnto him as well as Religion. He takes comfort in doing the duties thereof, and makes conſcience of doing them, as he hath occaſion. Indeed ſometimes he findes a great lothneſſe and backwardneſſe, as a man that is lame, limps and goes ſoftly and with paine; but yet he goes, and he muſt needs go, and for all the lothneſſe, he cannot be well, vnleſſe hee addreſſe himſelfe vnto them. Often he hath little mind to pray, and doe other religious duties; but then alack, he finds himſelfe (as we ſay for the body) not wel at eaſe, and he hath ſomething within him, that puts him forward, that preſſeth and vrgeth him, and cauſeth that hee muſt doe them, though with much weakneſſe, and reſiſtance of his fleſhly heart;

heart; for in part it is ſtill fleſhly. If he haue neglected a worke of mercy, he is not well after it, and he is inwardly grieued for it, and reſolues to take the opportunitie better next time. If he haue not followed his calling diligently, he is vexed at heart to think of it; and that day is a day of little comfort, that night a night of little reſt vnto him. So, if he haue omitted admonitions, exhortations, good conference, or any other part of good life. Not alone one, but all good duties, both of the firſt and ſecond Table, (ſo far as his knowledge extendeth) begin to bee to him naturall and familiar. He takes a ſecret and a ſweet delight in doing them, and he finds himſelfe exceedingly diſcontented with himſelfe, if he doe them not; and therefore commonly though he come farre ſhort of what hee would and ſhould, yet there is no day without a line; ſome or other good worke he doth daily, herein indeed exceeding all that himſelfe was able to doe before, or that vnſanctified men can attaine to; that what he doth, he doth it, becauſe God would haue him doe it; and his heart doth often actually incline it ſelfe to the will of God, and mooue it ſelfe to the duties, with minding it ſelfe of the good pleaſure of God. It is not companie; it is not applauſe, nor credit, nor gaine, which ſwayes him; if all theſe things were away; yea, if all theſe things were againſt him, yet hee would doe good: for hee knowes, that Gods will is his guide, and that is the thing hee deſireth to accompliſh in his very ſoule.

And further, though he be like a young Artificer,

that vſeth his tooles ſomewhat vnskilfully, and doth his buſineſſe ſomewhat bunglingly; yet the Scriptures, the Word of God, they be his line and his leuell, and according to the direction, either ſpeciall, or generall, which he receiueth from them, he ſtriueth to frame his life and actions. So is the true Conuert godly in life; groſſe ſinnes vſually he commits not; the ſmalleſt knowne ſinnes he euer diſalloweth, condemneth, confeſſeth before God in ſecret; and ſuſpected ſinnes he labours to know, and for feare auoideth; and vnknowne ſinnes he is ready and willing to know. All and all maner of good duties (though ſome he finds more hard and difficult, and himſelfe more backward vnto them; yet I ſay, all, and all manner of good duties) he reſolueth to do, and ſtriueth to do; and either doth them, or is afterwards very angry with himſelfe, for not hauing done them; ſo that his life is to his owne feeling, but a very death, if he find it to haue been vnprofitable: and which is much to be marked, he is hartily glad to ſee that others can do the good that he cannot, or can do it better then himſelfe. So you haue the ſecond effect of Regeneration.

3. *Knowledge of this good eſtate.*

The third follows, and that is a knowledge of this his good eſtate. The man regenerate vnderſtands himſelf to be regenerate, as the man that liueth and walketh, that he liueth and walketh. So S. *Iohn* tels vs plainely, *we know that we are tranſlated from death to life.* Loe, I ſay, an aſſured word of knowing, vſed by the Apoſtle. But how knowes he it? euen by a moſt infallible knowledge, grounded vpon the perceiuing of the effects of a ſpirituall life: as hee knowes,

1. Iohn 3. 14.

knowes, that he is a liuing man, and not a carcaſſe, by feeling in himſelfe the manifeſt effects of this common life. For in very truth, ſpirituall life can no more be hidden, then naturall. Can that admirable change, that cumberſome combat, that ſo-far-from-former-times-differing life, be found in a man, and he not know of it? Can a blind man become ſeeing, and hee not know it? Can a deafe man heare, a lame man goe, a ſicke man become whole, a dead man liue, and not know of theſe alterations in themſelues? It is vtterly impoſſible, that ſuch things ſhould be hidden from him in whom they be: and the taking away of blindneſſe, deafeneſſe, dumbneſſe, lameneſſe, death, from the ſoule, is to him in whom it is, no leſſe manifeſt and euident, then the remooving of theſe bodily infirmities. And therefore S. *Iohn* ſaith, *I write vnto you babes, becauſe you haue knowne the Father*; meaning with a knowledge of acquaintance, whereby they conceiue him to be their Father; ſuch as little children (to whom hee alludeth) haue of their fathers and mothers that they be theirs. 1. Iohn 2. 13.

In truth the Chriſtian man finds in himſelfe, ſome thing within him, ſealing him vp to life: hee hath an earneſt penny that makes the bargaine ſure betwixt the Lord and his ſoule. He cannot but call God Father, and often (though not alwaies) in calling him ſo, he euen feeles him ſo alſo. He hath an inward and a ſure certificate of his reconciliation with his diſpleaſed Lord. And if doubts doe ariſe (as I told you before that they would, and that right often, and very troubleſomly: for

the diuell will caſt them in, thick and threefold, and with great violence) theſe his very doubtings driue him to his Father to be reſolued of his doubts; by which meanes it comes to paſſe, that as a truth is much cleared, by making and anſwering obiections, ſo his aſſurance is confirmed by theſe doubts. Indeed an infant at firſt, hath not ſo much knowledge, or vſe of reaſon, as to conceiue of his owne life: but when ſome daies are paſt, and himſelfe becomes ſtronger, then doth hee well enough know that he liueth: ſo in the infancie of Regeneration, the Regenerate can ſcarce tell that hee is regenerate, but hauing a little growne forward in a good life, he findeth his caſe plaine enough, and wants not this aſſurance, though he bee incumbred with many doubtings. Yea, when he ſtands at the weakeſt, and doth moſt complaine for want of this aſſurance, yet euen at that time, hee neither accounts it impoſſible, nor yet needleſſe to haue it; but deſireth it with ſtrongeſt of his deſires, and is troubled for want of it, more then for want of any other thing: and the feeling that hee hath it not, ſerueth but to quicken his care of ſeeking it, and to make him ſeeke ſoundly, that hee may not bee deceiued with falſe imaginations about it.

Sometimes alſo it falls out, that a fit of Melancholy poſſeſſeth a growne man ſo ſtrongly, that he imagins himſelfe no better then a dead man: but then the actions of life performed by him, doe put the matter out of queſtion, amongſt others that haue life; and the ſame actions at laſt, perſwade himſelf alſo, that he liueth. Euen ſo a man borne againe, and

and well growne in the life of Grace, through ſtrength of tentation, may be ſo far troubled, as to make a great doubt, whether hee liue the life of Grace yea or no: yet euen at that very time ſome operations thereof are ſo manifeſt in him, that other ſanctified men (with whom he conuerſeth) do well perceiue this doubting of his to bee cauſeleſſe, and at length alſo himſelf, by feeling the troubleſomnes of this feare, and by ſtriuing againſt it, doth euidently find, that he iudged falſely of his owne caſe, and ſo returneth to enioy his aſſurance again. Yea, ſometimes a liuing man by ſome wound receiued, or by ſome inward diſtemperature, is caſt into a deadly ſwoune, neither feeling life, nor giuing any great ſignes of it: but after a while, by rubbing and the like meanes, he is reſtored to the vſe, and to the feeling of life. So a regenerate man being ouercome by ſome tentation, and hauing run into ſome ſwoune, doth lie almoſt like a man dead in ſins and treſpaſſes; but after ſome checks of his owne heart, and admonitions of others, and corrections from the Lord, he is reuiued out of that ſwoune, and begins to ſhew foorth the effects of grace; and withall, with comfort to feele and vnderſtand the ſame. Wherefore it is manifeſt, that the knowledge of a mans being regenerate, is a neceſſarie effect of Regeneration, and which faileth not, out of the forenamed caſes, and after ſome time, to reueale it ſelfe.

Hence it is, that the Regenerate man wonders at no kind of men more, then at them which will needs hold, that the matter of ones beeing truly ſanctified

ſanctified is ſo extremely ambiguous, as that, by reaſon of the deceitfulnes of mans heart, it ſhould be impoſſible for any man, infallibly to know himſelfe to bee in the ſtate of Grace. Hee counts this is as abſurd, as if a man ſhould ſay, that becauſe an image may bee made and painted ſo like a liuing man, and that withall, fits of melancholy, and ſwounes are of ſo ſtrong a working in men; therfore it ſhould be impoſſible for any man to know vſually and infallibly, that himſelf is a liuing man. He perceiues that ſuch men ſpeak thus alone, becauſe they talke of theſe points barely by rote (as they ſay) and by meere ſpeculation. For he hauing knowne the powerfull working of Gods Spirit, knoweth well enough that he hath found it; and knowes that hauing it, it will make it ſelfe ſo euident, that after a little while it will be knowne; and when he wants it, he finds himſelfe not driuen to deny the poſſibilitie or neceſſitie of knowing it; but alone to bee grieued, and to condemne himſelfe that hee doth not get that, which is both poſſible and neceſſary to be gotten.

He finds alſo, that though, after his committing of ſome kinds of ſinnes, this his aſſurance that he is Gods childe, is very much enfeebled; yet there is a ſecret and ſtrong work of Grace, inwardly mouing him, inuiting him, leading him by the hand; & little leſſe then with a kind of ſweet and gentle violence, drawing him to go to God and confeſſe his ſin, craning mercy, purpoſing amendment, and caſting himſelfe vpon Chriſt for acceptance: that now hee cannot but ſay within himſelfe, Sure heere is life, though

though before the matter were called into doubt. Yea he findeth the Spirit of adoption, dictating vnto him the name of Father, in this case, and making him bold so to cal God, and to cry vnto him, till at length he perceiue by manifest signes, that he is indeed a Father vnto him. Yea verily, to the Christian man, this knowledge of God is so rich and precious a iewell, that he makes more account of it, than of 1000. worlds, and 1000. liues. Wherefore of (almost) al errors concerning mans condition, he can with least patience brooke their (to him being made in case to discerne it) most palpable fancie (of which I spake before) that thinke it impossible to attaine a sure knowledge and infallible, that one is the Child of God, or knowes himselfe to be Gods by Regeneration, and Adoption. Take away his life then, take away his being. The world is worse than a prison and a dungeon to him, if the light of this knowledge be taken away: he can haue no quiet in himselfe, no comfort in any thing else without this knowledge; he perceiues that this is the greatest confirmation of his soule, in an holy life, that hee knowes himselfe to be begotten againe by the seede of Immortalitie, to a liuely hope, and to an immortall Inheritance. This knowledge therefore is so necessary vnto him, that he cannot liue without it: and hence it is, that he no longer enioyes himselfe than he retaines it. And so much for the third effect of Regeneration.

The fourth, and (of those that I purpose to speak of) the last effect followeth; that is growth. *4. Growing in Grace.*

As a naturall life, ſo likewiſe a ſpirituall, by degrees encreaſeth and waxeth ſtronger and ſtronger, approching neerer to perfection; and that with a proportionable and ſutable increaſe of euery part and member, as I may cal it, of the new man. For though in ſome parts he may be weaker then in others; yet in thoſe weaker parts alſo, conſidering the weaknes, there is a growth correſpondent to the growing of other parts. All the branches that bring forth fruit in Chriſt the Vine, the Father (the good husbandman) purgeth, that they may bring foorth more fruit; and in Chriſt all the body hauing nouriſhment miniſtred, and knit together, increaſeth with the increaſe of God; and that alſo according to the effectuall working of euery part. A liuing member, of a liuing body, cannot (by the courſe of nature) but attract fit nouriture, and procure to it ſelf a going forward in ſtature, till the ſtature be full and perfect. Doubtleſſe Chriſt is a liuing tree, his myſticall body a liuing body; wherefore the Regenerate muſt needs be growing. But this matter of growth doth ſtand in need of a ſound explanation.

Iohn 15.2. Coloſ.2.19.

Vnderſtand therefore that there is a double growth: one in greatneſſe, the other in goodneſſe; one in quantitie, the other in qualitie. So you may ſee a man from his birth, to 24. or 25. yeeres grow bigger and bigger, hee is higher and thicker, hath larger limbs, and ſtronger ioynts; but from theſe yeeres vpward hee growes wiſer, ſager, more ſtable, more ſober and better ſettled alſo in his bodily might. So an Apple from Spring to Midſummer, or after, growes larger and larger in bigneſſe;

bigneſſe; from thence to the time of its pulling, it growes pleaſanter and pleaſanter in taſte, and better and better reliſhed. Thus it is with a Chriſtian man: For a good ſpace of time, he doth ſenſibly encreaſe in knowing and leauing more ſins, and in knowing and doing more duties; this is to grow in bigneſſe: but after a good time ſpent in Chriſts Schoole, & that there be but few new leſſons (not aboue his forme, as it were) to be learnt, he cons ouer the old Leſſons again, and gets them more perfectly by heart, and better vnderſtood. Thoſe ſinnes hee leaueth, hee leaueth with more ſinceritie, with more rectified zeale, with more loue to God, with more deteſtation of ſin. Thoſe duties likewiſe which hee performeth, he performeth more aduiſedly, more reſolutely, more humbly, more ſoundly, and with a more entire bending of his ſoule to the glory of God in them, then before: This is his growing in goodneſſe and in ripeneſſe. And alwaies in this latter kinde of growth a Chriſtian man ſtands ſo affected, that he doth moſt of all quarrel with himſelfe for not growing, when he growes moſt of all. Yea his ſlips into ſome groſſe faults (and it may bee alſo ſometimes too too thicke) doe further this his growth ordinarily, ſo that he neuer growes faſter and better, then after the time that ſome falles haue diſcouered vnto him his badneſſe: for then he growes in humilitie, in hatred of himſelfe, in ſuſpition of his own frailtie; whereby he is made capable of a profitable growing in all vertues, till at length this become his excellencie, that the

better he is, the meaner he is in his own eyes; and the further he proceedeth, the more he is acquainted with his owne defects, and becomes more ſorrowfull and aſhamed for the ſlownes of his proceedings.

But now it muſt be further conceiued, that this growth hath his ſtops, ſtayes, hindrances, intermiſſions; and thoſe alſo ſometimes euen ſome long ſpace of time together, euen for moneths and yeeres, as is to be ſeene in *Dauid*, *Salomon*, *Aſa*, *Vzziah*, and others. For as in naturall life, the childe may grow til it be twenty, or more yeeres old, and then fall into a dangerous fit of ſickneſſe, as an ague, or the like; which ſhall caſt him vpon his bed, and make his cheekes pale and wan, his legges quaking and feeble, his ſtomack naught, and quite turned away from almoſt all food, his whole body faint and powerleſſe; ſo that he can neither ſtand, nor goe, nor ſcarce ſpeake or moue himſelfe, but euen lie at point of death: Euen ſo alſo in the life of Grace there be Agues, there be diſeaſes, there be ſickneſſes, into which a Chriſtian man (euen now (it may be) come to ſo much ripenes, as this life will beare) doth ſuddenly ſometimes, but moſt times by degrees fall headlong, and almoſt dyes, though quite to dye it be impoſſible.

Now if you ſpeake of his growing, hee doth but grow backward; euen as a ſicke man growes weaker and weaker, after ſickneſſe hath ſeized vpon him. Theſe diſeaſes grow for the moſt part from the comming in of promotion and wealth,

wealth, and the pleaſures and vanities that moſt commonly come in with them; that we may ſee how dangerous the goods and greatneſſe of this world be to a Chriſtian ſoule, that cannot ſoundly digeſt and concoct them. Or elſe, they ariſe from the poyſonfull infection of ſome euill companion or other, to whom a man hath by ſome occaſion fooliſhly linked himſelfe in familiaritie. In truth, moſt times ſurfeting breeds ſpirituall ſickneſſe. From the exceſſiue loue, and liking, and vſing, and enioying of earthly things, and from a conceit of ones owne being better and ſafer for their abundance, a man comes to be leſſe ſatisfied in God, and in holy duties; and to haue leſſe mind to thinke and muſe of heauen and the graces of Gods Spirit, the practiſing of which is the way to come to heauen. So there is a ſtoppage and obſtruction in the ſoule, and hence ſo ſenſible a decay of ſpirituall ſtrength, till a man fall to heape more then one or two groſſe ſinnes (and ſometimes preſumptuous) one vpon the necke of another, and ſometimes to lie long in them, before he can ſee to reforme them, or ſoundly renew his repentance for them; the one hardening his heart, and blinding his minde ſo, that the other following can ſcarce bee ſeene or felt.

Thus there is wrought a ſtrange decay of the power of godlineſſe, euen in a true Regenerate man, by the encreaſe of his outward eſtate: for he was a ſanctified man, that praied God not to giue him riches, leſt himſelfe being full, ſhould deny God, and ſay, Who is the Lord? And ſometimes Prou. 30. 9.

alſo on the contrary, euen hard and ſharp afflictions do bring a decay of ſanctification. The anguiſh of a croſſe may breed impatiency, diſtruſt, lying, vſing of baſe ſhifts, and twenty diſorders in a Regenerate mans life; inſomuch, that he may be drawne to very groſſe and ſinful practices. But when the poore Chriſtian ſoule is either of theſe waies diſeaſed, or any other like to them; O, then he fareth like to a ſick man indeed, he feeles his diſeaſe with exceeding great paine. It makes him groane, and crie out many a time, he is weary, full weary of ſuch an eſtate. No man is more tried with a burning fit of an ague, then he with theſe fits. Reſt, comfort, quiet he can get none.

Indeed the diuel and the world (in ſome caſes) doe as friends vſe to doe in caſe of ſickneſſe. They bring likely conſerued Plums or Marmelade, or ſome ſuch like ſweet meate, which the poore ſick man takes indeed, becauſe they wil haue it ſo that are about him: but alas, they doe but clamme his mouth, and he findes their very ſweetneſſe bitter and troubleſome: So the diuell, and the world, and the fleſh offer to the Chriſtian ſoule, the pleaſures, and profits of this world, as it were ſweete meats, and hee willing to finde eaſe in any thing, ſeekes if there it may be had: but alas, he finds it not, he cannot reliſh theſe pleaſures, he hath ſmall comfort in theſe profits; this credit is a drie credit vnto him, his heart will not reliſh ſuch things as theſe; but ſtill he toſſeth and tumbleth, finding no reſt in his eſtate, nor perhaps power to get out of it: for it may bee, hee cannot bring himſelfe

to

to pray at all, as *Dauid* could not; for he ſaith of himſelfe, that he held his peace: or if he doe, it is too coldly and faintly to remoue ſo mortall a ſickneſſe. But ſtill as the ſame *Dauid* alſo confeſſeth of himſelfe, he roareth and crieth out all the day long, (I cannot but bee fully perſwaded, that there he deſcribes his eſtate fully perſwaded, that there he deſcribes his eſtate in the interim betwixt his ſinne, and his earneſt repentance, for ſome feeble offers to repentance perhaps he might haue before) and ſo now his caſe is a very reſtleſſe and diſeaſefull caſe. *Salomon* (the man that of all Gods ſick children, I think, by ſurfeting caught the foreſt ſicknes) ſhall witneſſe this. Hee wanted no ſweet meats, but they cloyed him, in ſtead of comforting him; he profeſſeth of them al, that he found them meere vanity and vexation of ſpirit. So when a Chriſtian lies vnder theſe ſpirituall diſeaſes, all his outward comforts are but euen vexation of ſpirit vnto him. When he hath thus almoſt wounded and kild himſelf, Oh, how he ſmarts and bleedes, and is troubled! Indeed he ſtill (perhaps) is carried after the vanities of the world, ſinne hauing now ſo very much preuailed againſt him, that he wants power to with-draw himſelfe and to goe backe; but yet full many a time he ſighes, and groanes, and lookes towards God, and towards the ſpirituall reſt of his former life, and he finds a very bitter, bitter heart. He is in very great extremity, and it is euen a pang of death for him to remember, how the caſe ſtood with him once, and how it is now. And in very truth,

Pſal. 32. 3.

truth, were hee let alone in this caſe, his ſoule would periſh; the life of Grace would die, and he would proue his diſeaſe mortall.

But, Ah, he hath a good Father, who is alſo a good Phyſicion, who finding his diſeaſe grow mortall, (and that the admonitions of the Word in publike will not reforme him, and that the voyce of the Spirit behind him is now too weak to be heard by him, though ſtill it ceaſe not to checke him, and to call vpon him, and to make him ſometimes purpoſe to returne againe from this out-ſtraying) doth now like a good and wiſe practitioner, adminiſter ſome ſuch phyſick as ſhal ſerue the turne. Some potion of a bitter croſſe, which the Spirit ſhall worke withall to make it effectuall, is put into his hand to drinke it: or ſome ſore tentation of Satan, or ſome horrible feare of heart, which opens theſe ſtoppages, purgeth out theſe humours, reuiueth his ſoule; and then wofully, moſt wofully he cries out of himſelfe, laments his exceeding folly, goes to God heartily confeſſing his ſinnes, and with all rigor paſſing ſentence vpon himſelfe for the ſame, and ſo continues to mourne and crie, and begge mercy, till he find it; and then ſtriues to make amends for his former not growing, by growing ſo much the faſter for it now.

So he is recouered, and continues to the end; for totally or finally fal away by ſin, he cannot, becauſe the anoynting of the Spirit preſerueth him: till he be raiſed vp at the laſt day, Chriſt will not ceaſe keeping him: yea to ſaluation is he kept, by the

the power of that great God, that hath adopted him to himselfe for a sonne: and this spirituall life giuen in Regeneration, indeed becomes an eternall life; sicke he may be, dye he cannot.

Chap. VI.

Shewing the principall graces which by Regeneration are begotten in the soule.

AND so much for the fourth effect of Regeneration, and for three of those things I promised to speake of: I goe on now to the fourth and last poynt, *viz.* to make knowne vnto you the principall graces that shew themselues in the Regenerate man; and by hauing of which (seeing by nature he had them not) he deserueth to be intitled a new creature. These are in all the powers of his soule. For as I said before, holinesse is infused into his whole man. First, in the principall faculties: vnderstanding, conscience, and will. Secondly, in the inferiour powers: thinking-power, memorie and affections; of which let vs speake in order (but briefly.)

4. The principall graces in Regeneratiõ, bestowed on the Regenerate.

1. In his principall faculties.

First then, the vnderstanding of the Regenerate is perfected with two most excellent and beautifull graces, knowledge, and faith. Knowledge, I say, first of God, then of himselfe; out of which springeth humilitie as a proper effect of both. He perceiueth a new light shining within him, inabling him to conceiue with a very stedfast apprehension (not with a wauering, wandring, doubtfull confused

1. In his vnderstanding.

fancy, as that was which he had before) that there is a God, an eternall and infinite essence, his Maker, and the Maker of all things, most wise, most mighty, most true, most righteous, most mercifull, most holy, hating sin with a perfect hatred, and fully bent to punish the impenitent sinner with vnvtterable punishments; fully resolued with all louing kindnesse to accept of the penitent: And in one word, euery way inconceiueably excellent, as being indeed the Fountaine of all goodnesse, the Creatour, Preseruer, Gouernour of all things, the Father, the Sonne, the holy Ghost, as he hath reuealed himselfe to his Church. The brightnesse of this light discouereth it selfe vpon his soule so effectually, that now hee stands vndoubtedly perswaded of these things; which is also a principall cause of all other the good things, that are begun in him, and so is fulfilled in him the Word of God, saying, *They*

Heb. 8. 11. *shall all know me from the least to the most*: and againe,

Ioh. 17. last. *Righteous Father, the world hath not knowne thee, but these haue knowne that thou hast sent me, and I haue made knowne thy Name vnto them, and will make it knowne.* So it begins to be to them, *life eternall, to*

Ioh. 17. 3. *know the onely true God, and him whom hee hath sent, Iesus Christ.*

Further, as it were a reflexe of this knowledge, followes an apprehension of himselfe, as of a most meane, base, and contemptible thing (compared to God) in his very creation; for he was made of dust, and came of very nothing: but in this his corruption, which came afterwards, as a most lothsome, vile and abominable creature; because

he

he is (now he findes it) full of wickednesse and extremely sinfull. So growes hee more and more to dis-esteeme himselfe, and to haue himselfe in no reputation; yea to be vile and odious to himselfe, and lothsome in his owne eyes; and by acknowledging his infinite baseneſſe, in comparison of God, and Gods infinite excellencies, in comparison of him, he is made truely humble.

Secondly, faith is wrought in his minde: (for this I conceiue to be the seate of it, for it is the vnderstanding that must diduct particular conclusions from general; and so make application of them, wherein consists the very essence of faith) faith (I say) both in God, and in the Word of God. Faith in God, whereby he is verily perswaded that God is his God; being inabled in true and sound manner, to apply to himselfe the sweet couenant of God, whereby the Lord hath made himselfe one with him, he can say with assurance of heart, *O Lord my God*: and, *the Lord is my Shepheard, and, My Redeemer liueth*. For in truth finding the liuely portraiture of the diuine nature in him, how should he but know his Father, by his image? and this assurance that God is his, and hee Gods, is to him the sweeteſt thing in all the world; than to misse which, he had rather chuse to misse his very life and soule. The stronger it is, the more cheerefull and happy is he; the weaker it is (as sometimes it hath its faintings) the lesse liuely is he.

There is also faith in the Word of God to bee seene in him: out of an experimentall feeling, & certainty of the truth of it; he is vndoubtedly reiolued

that it is from God, & that ſo, as he is inabled to apply it to himſelfe in all the parts therof. For hauing
1. Thes. 1. 5. beene to him, as *Paul* ſpeaketh, in power, it muſt needs alſo be in much aſſurance. Before the Word of God doth worke ſo mightily, to conuert the ſoule, a man may haue a confuſed opinion of its being true, taken vp vpon truſt; (becauſe in the places, and among the perſons, where he hath receiued his education, it is ſo generally accounted) or elſe wrought by a common grace of illumination, inabling the mind to giue a light, weake, and infirme aſſent vnto it; but he cannot be throughly and infallibly reſolued of the truth thereof, nor that it is from God: and therefore it is ſaid of the ſtony
Luk. 8. 13. ground, that they beleeued indeed, but withall, that the Seed had no roote in them: they had a conceit, and a ſudden flaſhing apprehenſion, that ſure this doctrine muſt needs be true; but they had no ſettled, well grounded, and eſtabliſhed aſſurance thereof. Onely when the Word finketh thus into the bottome of the ſoule, and a man hath had ſo liuely experience of its wonderfull and diuine working; he makes no more queſtion whether it be of God or no, than whether the Sun ſhine, and whether that be food that doth daily nouriſh his body.

Wherefore by the inward operation of the Spirit, and mightie efficacie of the Word, being moſt effectually conuinced of its diuinity and truth, hee now makes care to apply it in all parts to himſelfe; he laies hold vpon the promiſes, threats, and precepts, and makes particular vſe thereof to his owne heart, captiuating his reaſon, ſenſe and all, to the infallible

fallible certaintie and veritie thereof: for he knowes that God is the Author of it, seeing it hath begotten him againe to bee the Child of God. So is his vnderstanding beautified with these two most admirable fruits of the Spirit; by which also he attaineth (as the Scripture calleth it) a notable sharpenesse of wit, quickning him to the discerning of things spirituall & diuine, in such manner & measure, as a man of far better wit & more learning, but destitute of the same helpe, could not attaine vnto. Prou. 1.4.

In the next place, his conscience is also quieted with peace, and inlued with conscionableneſſe. 2. *In his conscience.* Whether conscience be a distinct facultie of the soule; or whether alone a particular act of the vnderstanding reflecting vpon its selfe and its owne actions, with immediate reference to God, I hold it not very needful to dispute: but here we wil speak of it, as of a speciall faculty, by reason of the wonderfull power, that it is perceiued to haue in all the soule. First then, I say, the conscience of the Regenerate proclaims within him, an established peace betwixt God & him. For the Kingdome of God is peace, saith the Apostle *Paul*, (and being iustified by faith, (which in nature goeth before this worke of Regeneratiõ, though in time they be cõioyned) we haue peace with God. Then in truth Christ fulfilleth his promise of leauing his peace with them; euen such a peace as the world cannot take away from them; & this peace that passeth all vnderstanding, is euen as a guard and a watch to keep their whole soules in quietnes and safety, though in the world they meet with many troubles and disquietments. Rom. 14.17. Iohn 14.27.

Their conſcience (by this moſt ſweet Grace) becommeth an admirable friend vnto them: It tels them from God, that hee is reconciled vnto them; and being calmed from the former raging wherewith it was toſſed, it now makes vnto them (euen within to the eare of the ſoule) the moſt pleaſing muſick, and the ſweeteſt melody that is to be heard in all the world. It acquitteth, it excuſeth, and in the Name, and in the roome of God, it pronounceth abſolution. O vnſpeakable conſolation! This is the peculiar happines of the ſanctified: they haue many times tranquillitie in their ſoules through this peace of their conſciences, which with a quiet countenance, and a ſtill voice it doth publiſh within their hearts.

And yet in the middeſt of this peace, their conſciences are not dead and ſleepie neither; but are ready in a friendly and louing maner to check and controll them. If at any time, in things knowne vnto them to be euill, they ſhall offend: a good man is ſo conſcionable, that he can in no knowne thing ſwarue out of the way, but his conſcience will bee telling him of it. Only this is done in faire termes, not with outragious bitternes driuing him from God, as in former times; but with kind and yet earneſt expoſtulations, drawing him before God to confeſſe and ſeeke pardon.

1. Sam. 24. 5. Thus *Dauids* heart, that is, his conſcience, ſmote him, when he had cut off the lap of *Sauls* garment. Thus his heart alſo ſmote him after the numbring of the people, and he went in before the Lord, and

2. Sam. 24. 10. ſaid, *I haue done exceeding fooliſhly, but doe away the*

ſinne

sinne of thy seruant. And though the conscience (being too much put to it by the seruants of God in their folly) doe waxe somewhat sharpe; yet still it keepeth this note of difference from the vnpurged conscience, that it drawes them vnto God. So a good conscience is both quiet, for it promiseth forgiuenesse, and withall wakefull, for it calls for duety incessantly, and steppeth out against euery confessed euill, yea against suspected ones too.

In the third place, the will of the sanctified man shewes it selfe to be holy, by two graces also planted in it. First, it is carried vp to Godward. It longeth and thirsteth after the liuing God, so that it findeth nothing in heauen nor in earth comparable vnto him. It doth embrace him, and draw vnto him as vnto the chiefe, and (in a maner) the only Good. The being, happinesse, and felicity of God, is the thing that aboue all things, yea aboue his owne happinesse he desireth; the fauour, loue, and Grace of God next to that, aboue all other things. Let him enioy the light of Gods countenance, and let come and wine goe which way they will, he is happy enough, in that God is happy, and is his Father. So Austine once. Whom haue I in heauen besides thee, and whom in earth with thee? And in another place, All my bones shal cry, Lord, who is like vnto thee! Now he hath learned to place his felicitie in the liuing God. Now apprehending him as goodnesse it selfe, he vniteth himselfe vnto him by a feruent act of his will, euen panting after him. 3. *In his will.* Psal. 73. 25.

Secondly, his will becommeth very flexible to the will of God. It begins to bee made one with Gods

Gods will, and to be (as it were) carried therin, like a ſtarre in its proper orbe; or euen as a man in the chariot, wherein he hath ſeated himſelfe. His will begins to be euen ſwallowed vp in the will of God, and to be nothing but as God will haue it; which is the principall, and moſt inconceiueable happines which he findeth in this world. If it may appeare vnto him that God would haue ſuch a thing done, he reſolues to doe it, ſay profit, pleaſure, and credit what they can to the contraty. Contrarily, if that he perceiues the Lord of his life would not haue him to doe ſuch a thing; his determination is, that he will not doe it, though he be ſollicited with all the allurements of delight, commoditie, and aduancement. In truth, this free and firme diſpoſition of the will to doe the good, and auoide the euill, which God enioyneth him, for Gods ſake; is the very heart and marrow of Regeneration: and therefore there is nothing which a Chriſtian man more miſſeth, than the worke of his will this way, if it bee hindred; and nothing in himſelfe which he doth enioy more, whileſt the motions of it are vninterrupted. An hearty and vnfained deſire to pleaſe God in all things, is the characteriſticall note (as I may terme it) of the ſanctified. It is the moſt apparent, euident, ſenſible diſtinction betwixt him, and the falſely-ſeeming ſanctified, the hypocrite. Wherefore it is of much importance to finde this Grace in ones ſelfe. And ſo are the ſuperiour powers of the ſoule framed to the bleſſed image of God.

2. In the inferiour powers.

The inferiour powers muſt needs follow the temper

temper of the ſuperiour, and in them there reſteth the Spirit of grace and glory, which adorneth them with the brightneſſe of excellent graces. Firſt, the thinking-power (or imagnation) is raiſed vp to God, and the things of God. The Chriſtian man findes, that as hee is apt by nature to thinke of the King, or of his parents, or friends, or ſuch like thing; ſo by vertue of his new nature, he is of himſelfe moued to bee taking occaſion (very many times) to entertaine thoughts of God, and alwayes thoughts tending to magnifie him within his ſoule. He is often ſtirring vp in his owne heart, motions tending to diſcouer vnto himſelfe the beauty and ſweetneſſe of God, his wiſedome, his power, his truth, his iuſtice, and other attributes; and withall alſo the admirable and inconceiueable excellency of heauen, and the ſurpaſſing glory and felicity of another life. There is ſome familiarity and louing acquaintance betwixt God, and the Kingdome of God, and his imagination; and it is a great pleaſure and content to him, to conuerſe (as it were) with theſe things, in the cogitations of his mind, and to haue them dwell within him. Before, God was not in all his thoughts, as the Pſalmiſt ſpeaketh; but now contrary, as the Pſalmiſt affirmeth of himſelfe, his meditation of God is ſweete: euery thing almoſt that he ſees, ſerueth but to beget in him new formes of apprehending Gods excellencie, which in truth ſhineth forth moſt brightly in all theſe his workes.

1. *The thinking power.*

Pſal. 10. 4.

A man that knows a rare ſecret and hidden treaſure, cannot but euer and anon haue the cogita-

tion of it, reuiuing it ſelf within him: and the Chriſtian hauing the eye of his minde opened to know God, and to beleeue in him, ſees ſuch rich treaſures of wiſedome and goodnes in him; that his minde muſt needs be entertaining him within, by the imagination of theſe things. Wherefore not in ſolitarines alone, but in company, the motions of his mind are aduanced towards heauen; & other things ſerue but as ladders to raiſe his ſoule thitherward. He is often, euen in the middeſt of other buſineſſes, digeſting in his mind the excellencies of God: and thinking with himſelfe, how good, how great, how wiſe is the Lord God, who hath done this, and this, and this! how excellent is his Name through all the earth! how happy is he in the higheſt heauens, where hee hath founded the Throne of his glory! yea, how bleſſed a Crowne hath hee laid vp for them that feare him, and how plentifull a reward is reſerued for them! When he walketh abroad, and ſees Gods works, and when he is imployed in other occaſions, he holdeth his inward comfortable conference with himſelf about his God, and often hath his ſoule prouoked to ſpeake vnto God, and to take him into part of this diuine conference; telling him, as it were with a reuerent boldnes, and wife-like familiarity, how much good he knows by him, and how excellent hee muſt needs conceiue him to be by ſuch and ſuch workes of his. In one word, he mindeth not onely, not chiefly, the things that are below, as once hee did; but the things that are aboue, where Ieſus Chriſt our Sauiour ſitteth at the right hand of glory. His meditation is of God and

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his Law and Kingdome, continually.

2. *Memory.*

In like sort his memory is hallowed to the remembring of God, and the things that pertaine to God. He frequently mindeth himselfe, of that all-seeing eye, which in all places attendeth him; and though the Lord, as being a Spirit, be in a sort absent from his senses, yet by vertue of this sanctified memory, (which makes absent things present) hee offers him vnto his minde, as continually standing at his right hand: and beholdeth him in all places, (euen then when he is far remooued from all other company) as a narrow obseruer of his secret actions, and an eye-witnesse of all his most inward and retired cogitations. He puts himselfe in mind still and still, saying, Lord, whither can I flie from thy presence? The Lords eyes behold me, his eye-lids ponder my paths: to him nothing is secret, from him nothing can be concealed; thus (I say) he mindeth himselfe of the Lords being hard by him, and represents him often to his soule, as a witnesse and Iudge of his whole life, yea, of his very heart and conscience. And this excellent vertue of remembring God, doth stand betwixt him, and the tentations to sinne, as it were strong barriers, that doe mightily restraine his forward flesh from committing it. For why, (saith he to himselfe) doth not the God of heauen see, and know, and vnderstand? how then shall I doe this wickednesse, and sinne against him to his face?

Further, his memorie serues his turne also for the things of God. The commandements, threats, promises of the Word, the works of God, either of

mercy or iuſtice, the infinite and eternall reward of well-doing, the intolerable and endleſſe puniſhment of irrepentant ſinning, and the like, are alwaies before his eies, and hee makes none end of minding himſelfe of ſuch diuine things, as may frame him to holines. There is a naturall power of memory conſiſting in the abilitie of retaining, and making repetition of things that one hath heard or ſeene. This ability, as following the temperature of the body, the ſanctified man (perhaps) may want (and if nature haue not beſtowed it vpon him, hee muſt want it; for Grace doth not adde a greater natural perfection to the powers of mans ſoule, but alone makes the perfections it hath, ſtraite & right, and guideth them to God-ward:) but that memory which God hath giuen him, he can vſe for the good of his ſoule to godly purpoſes, in all the ſanctified performances of memory. Hee can retaine good things, according to that ſtrength of retainement which nature affoords him: but that that hee doth retaine, (and here indeed he ſhewes his memory to be ſanctified) he hath at hand for the benefit of his ſoule in due ſeaſon: fruitfully recalling it, in the inſtant of tentation, in the very time of need, when it may auaile him to reſiſt ſinfull ſuggeſtions of Satan or the fleſh, and to quicken him againſt his backwardnes and vnwillingnes to duties commanded.

So his memory becomes a principal inſtrument of order, both to his heart and to his life: for example; A godly man and an vnregenerate come both to one Sermon: it is made againſt filthines or couetouſnes, or any vice, as it falleth out. The vnſanctified

fied man may (perhaps) be able to repeate ten times more (and more orderly) then the ſanctified; (this is a fruit of nature, not of Grace) but when ſome time is paſt, and that both ſhall be tempted to couetouſnes or filthines; all that, that the vnregenerate man could ſo readily repeate, is ſlipt quite out of his mind, (as a thing careleſly thruſt into a corner, which a man cannot finde when he ſhould vſe it) ſo that he followes the ſinne as much, as if he had neuer heard Sermon: but the godly man hath thoſe reaſons and proofes of Scripture, which he was able to carry away, inſtantly in his mind, repelling ſuch thoughts, and ſaying, Haue I not heard what a ſin this is? Haue I not been taught how it diſpleaſeth God? So by this his holy remembrance, the Word of God is auaileable to keepe him from ſinning, or (at leaſt) after, to raiſe him vp to the renewing of his repentance. And ſo you ſee the holineſſe of a Chriſtian mans memory.

3 *In his affections.*

Thirdly, his affections are alſo ſanctified, and ſet in good order by the vertues, which the holy Ghoſt infuſeth into him. The principal affections are, loue and hatrd, feare and confidence, ioy and ſorrow. Al theſe are inabled by the Spirit of God, with a new power of exerciſing themſelues vpon God, and the things of God: and there are certain vertues which do rectifie each of them in their ſeuerall workings. Firſt, for loue, the motions and inclinations thereof are ruled by (that King of vertues) charity, both towards God, and towards the Children of God.

A good mans heart is inclining it ſelf ſtill to Godward: he finds in his ſoule that hee hath ſomething

within him bowing and bending his heart to God, and making him yerne and melt after him ſometimes, and cleaue and ſticke vnto him, in an vnexpreſſible manner: yea, the ſweetnes of that loue wherewith he finds himſelfe loued of God, is ſtill pulling him vnto God, euen then, when (perhaps) he finds the Lord ſomewhat diſpleaſed with him, and carrying himſelfe towards him ſomewhat angerly; as a wife comes towards her husband, with a kind of melting affection, ſubmiſſiuely, but ſtill louingly, when ſhee perceiueth that he is offended with her. In truth, the working of this affection, rectified (as I ſaid aboue) by charitie, cannot be well enough ſet out in words; he findeth ſuch a kind of clinging to God, and ſuch a vniting of his hart towards him, that he had rather be depriued of al that is deare to him in the world, than of him: and his ſoule doth ſo ſettledly, ſtedfaſtly, ſolidly, irreſiſtibly bend it ſelf to be one with him, that this inclination many times doth ouer-weigh & ouer-rule all other inclinations in him; and ſometimes he cannot but euen breake forth into words, profeſſing ſo much to himſelfe, as *Dauid*, I loue the Lord; and calling vpon others, ſaying, Loue ye the Lord; wiſhing with all the wiſhes of his ſoule, that himſelfe and all others might more and more loue the Lord.

A ſanctified hart ſtandeth affected toward God, euen as the Louer doth to the perſon he loueth; and he hath (though not ſo paſſionate, becauſe the obiect is ſpirituall, yet) as true and as perceiueable a working of his heart to God, as one Louer hath to the other: and as to God, ſo he is likewiſe indued with

with charity to Gods people. The liking of his hart is to them aboue all other men: he findes his heart moued with good will to none, ſo much as to the Saints. If hee perceiue the beames of Gods image ſhining, that is to him as good, and better than twenty yeeres acquaintance: yea, it ſurpaſſeth all names of blood and alliance; whom he ſees godly, him he prizeth aboue all other men. In his very thoughts and ſoule, theſe alone are accounted excellent, neither can he tell how to beare any earneſt affection where he doth not ſee Grace. And this loue of goodneſſe and good men, is ſo naturall to him, that it worketh within him, hee cannot tell how, he finds it muſt be ſo with him, he cannot doe otherwiſe; yea of ſuch efficacie is the loue of the godly in him, that though they wrong him, yet he cannot but loue them, becauſe he ſees the likenes of God in them: yea though they ſinne and doe wickedly, yet ſo long as he hath any hope that they bee Gods, and will returne againe, he cannot but loue them, his heart will be towards them. So doth hee know himſelfe to bee tranſlated from death to life, becauſe he loues the brethren.

In truth, this charity doth then ſhew its warmth, when almoſt the breath of Grace is choaked by vices of diuers kinds. Though ſome particular breach may cauſe a little iarring of affections betweene a godly man, and another whom he perſwadeth himſelfe to feare God alſo, yet hee cannot but feele his heart to ſtand towards him euen in this iarre. Yea, let a Chriſtiã man be at the worſt that euer he can be, and gone as farre back from his growth in godlineſſe

lineſſe as he can bee gone, yet he doth not (as the hypocrite when hee falls off) fall on hating thoſe that he ſees to hold out in pietie; but euen then he liketh and loueth them, and none ſo much as them, vnleſſe it may bee in ſome particular iarre to ſome one: and ſo is his loue ruled. His hatred likewiſe is made a ſpirituall hatred, it is ſet on worke againſt ſinne and ſinfull men: It is as naturall with him to hate wickednes as poyſon, and he cannot but hate it, and find his ſoule as it were riſing and warring againſt it; and for thoſe that loue ſinne, he cannot but be out with them. In truth, this hatred of ſinne doth cleaue ſo vnto him, and doth ſo inſinuatingly worke within him, that he cannot but hate himſelfe (againſt that filthy ſelfe-loue which he finds in himſelfe) when hee perceiueth the working of ſinne in himſelfe. And as for wicked men, though he would neuer ſo faine, he cannot find his heart to be ioyned with them: he muſt be of *Dauids* minde, and hate them that hate God; not meaning that he carrieth the habite of malice againſt them, but this his affection (of diſliking & of ſeparating from any thing) that he muſt needs find ſtirring in himſelfe towards a wicked man, in whom hee ſees not the image of God.

Now for his affection of feare, that is alſo rectified by the vertue of the feare of God: his ſoule is ouer-awed by a grace, making him that he dares not ſin againſt God, as a childe doth not dare to offend his father; though hee know well that God will doe him no harme, yet hee cannot make himſelfe bold againſt him; for why, hee feares him, and doth

doth apprehend the diſpleaſing of him, to bee ſo great an euill, that he euen ſhrinkes at the conceit of it, and findes his heart (as it were) falling downe at the thought thereof. Therefore though no man could puniſh for ſuch and ſuch ſinnes, yet he cannot aduenture vpon them, (though hee perceiueth ſomething within him prouoking him, that is, his fleſh) becauſe hee knowes not how to anſwer it to God, whom hee counts it madneſſe to bee bold to make his enemie. Yea, and this his feareing of God doth ſometimes worke ſo mightily in him, that it makes him feareleſſe of thoſe dangers which elſe would make him tremble; becauſe he apprehends them as matters of nothing in compariſon of the diſpleaſure of God, which aboue all things hee feareth.

Indeed, if God doe pleaſe to reueale himſelfe any whit terribly, or to ſtirre vp the conſcience; the vnſanctified man trembles much at Gods preſence, hee cannot keepe this paſſion of feare from working, when there is preſent an obiect fit to moue it; but take away this, and he ceaſeth to feare: onely the good man hath the feare of God ſo habituated in him, that though he find not a ſhaking of his ioynts at all times, yet his very heart ſhaketh and trembleth to thinke of offending him, and ſo he cannot be induced to doe it: or if he haue, this feare of his will giue him no peace, till hee haue attained reconciliation. So that it is a feare mixed with loue, making one carefull not to offend, and to ſeeke atonement: not an aſtoniſhing feare ioyned with hatred, making a man to runne deſpe-

rately from God when he hath ſinned, and nothing elſe but cry out againſt himſelfe, and his owne miſerie.

Now for confidence, here the Chriſtian finds himſelfe confirmed with ſtrength from aboue, to reſt his hart vpon God in Chriſt, for the obtaining of all good things, and eſcaping of all euill. His ſoule hangs to Godward, Gods truth and Gods power are lean'd vnto, (when any thing aſſailes his hopes) as the very pillars and foundations thereof: and if he haue no friend nor meanes to truſt in, yet he giues not ouer hope; but, as *Dauid*, can comfort himſelfe in God, becauſe his heart was fixed vpon him. And though this his confidence wants not its imperfections, yet hee perceiueth himſelfe to haue gotten a new ſtrength by it, which hee was neuer acquainted with before; eſtabliſhing and confirming him in and againſt all thoſe ſhewes of euill, that are ready to offer themſelues vnto his minde. In like manner his ioyes are taken vp with God, and things heauenly many times. O how much good it doth him, to conſider how glorious the Lord his God is in himſelfe, and how gracious vnto him? and what an vnutterable and heart-rauiſhing pleaſure it is to him ſometimes to meditate of his full enioying of God hereafter? Theſe things comming to his mind, doe euen ſweetly enlarge his heart, and make his ſoule to open it ſelfe to take contentment in them, ſometimes euen as ſenſibly as in the things that are here below, & oftentimes more. The vertue of ioy of the holy Ghoſt doth rule his naturall paſ-

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ſion of ioy, and cauſeth it to be prouoked by things that are not ſubminiſtred vnto his fancy by his ſenſes; but to his vnderſtanding by his faith. Gods promiſes are ſweete to him, the Kingdome of heauen hath a comfortable reliſh in his ſoule, and hee findes a life indeed, in knowing that his life is hid with Chriſt.

Laſtly, his ſorrowes are ordinated, by the vertue of godly ſorrow, ſo that ſometimes his griefes doe euen runne towards things ſpiritually euill. Alwayes he maintaineth in himſelfe a being diſpleaſed againſt ſinne, but oftentimes it doth euen ſting his ſoule to conſider how hee hath offended his God. And though he do know himſelfe, out of the danger of damnation; yet the louing kindneſſe of God breakes his heart, and he can then with a ſtill and quiet mourning, ſigh and mourne, and weepe for ſinne, when he is farre enough from hauing any feare of damnation: and though his griefes this way bee not euery day alike in quantity nor in ſenſibleneſſe; yet vſually no day paſſeth him, wherein hee doth not ſeeke to draw his heart to a relenting remorſe for his ſinnes. Though his offences bee either vnknowne to the world, or ſuch as the world (if it doe know) makes no reckoning of: yet his heart is touched with them, it often doth euen ake and is troubled, when hee remembers his paſt or preſent tranſgreſſions: Yea, and hee neuer remembers them, but hee would faine haue it ake. Euen as nature hath framed him ſo, that hee cannot but grieue at naturall inconueniences if they befall him: (for

the passions are not simply at the command of the will in their working, but alone in regard of the measure) so Grace doth in such sort rule his heart, that spirituall inconueniences, and chiefly sinnes, cannot but be troublesome to him. It is a voluntary sorrow that he hath for sinne; a sorrow not forced vpon him by crosses alone, but sought by him when he hath no crosse to grieue for, ofttimes: yea, hee grieueth for this, that he cannot be better than hee is; and it is a trouble and anguish to his soule, that he finds in himselfe no stronger and better growth in godlinesse.

And thus (my brethren) is a Regenerate mans heart adorned in all the powers of it: vnderstanding, will, conscience, the principall; and imagination, memory and affections, the inferiour. Not so perfectly I confesse, that the contrary vices doe not often shew themselues, interrupting the working of these vertues, and obscuring and darkning their luster: but so, as that still the Sunne of holinesse doth breake through the mists of vices, when they be at the thickest; and shine out againe, in spight of such indarkening of them.

In an vnsanctified man, these graces are not to be found at al, he doth not perceiue the working of them; he feeles not their weakenesse, he desireth not their confirmation: but the Child of God findeth them in himselfe, and often again findeth the quite contrary; hee perceiueth them sometimes to bee stronger, sometimes weaker, and he is truly disquieted with the vices that are opposite to these vertues, as with diseases of body; & with the infirmitie of

of theſe graces, as with weakeneſſe of his legs and armes, when he ſhould imploy himſelf in any work of buſineſſe. His knowledge of God is obſcured with ignorance, and often aſſailed with obiections, his faith in God and in his Word hath its faintings, his conſcience feeles ſome pricks of guiltineſſe, his will is not without its rebellious motions, his thoughts are dull to God oftentimes; and his memory is turned to other things with the neglecting of God; his loue is cold, his feare changed into a kind of ſtupidity; his confidence is ſhaken, his ioyes weakened, and to his ſeeming, little leſſe then dead; and his griefes are euen ſtopped, and the ſtreame of his teares dried vp, or diuerted: but alack, he finds this ſo to bee, and is vexed at it: hee perceiueth it, and diſcerneth it with paine and diſlike, and he can tell well that ſometimes it hath been otherwiſe with him; and why is he thus now? why is he ſo altered from himſelfe? Indeed he hath theſe Graces neuer ſo plentifully, but that he ſees defects, and knowes there ſhould, and deſires there might bee more: but yet when Grace is a little weakened ouer that it was, hee findeth it before long, and ſeekes to reſtore it againe to its former, and a ſtronger ſtrength.

CHAP. VII.

All to examine themſelues whether they be regenerate, yea or no.

AND ſo (brethren) haue I done mine endeuour to explaine this moſt neceſſary doctrine of

Regeneration; without which our Sauiour, little leſſe then ſweares, that no man can be ſaued. Giue me leaue now (I pray you) to apply the point a little cloſer to your conſciences, without which the Word wil want much of its efficacie to your good. And in this application I would addreſſe my ſpeech, firſt, to all indifferently; Regenerate or not: then to the vnregenerate; and laſtly to the Regenerate ſpecially, according to their different eſtates. Brethren, you heare, and I am perſwaded you doe beleeue that, that our Sauiour ſpeakes; Verily, verily, vnleſſe a man bee borne againe, he cannot ſee the Kingdome of God. Bee you therefore perſwaded all of you to deſcend into your owne ſoules, and well to proſecute the examination of your own eſtates; whether you bee as yet regenerated yea or no. Tell me (I ſay) in the Name of God, whoſoeuer thou beeſt that ſtandeſt here before the Lord; art thou regenerated yea or no? It is very neceſſary to know, at leaſtwiſe whether it bee poſſible for vs to be ſaued, or not. Seeing of this life we haue no further aſſurance then for the preſent moment, and that we know all, it muſt ſhortly haue an end; can it be any other then very madnes, to remaine vncertaine whether there be a poſſibility of our changing for a better; when change we muſt of neceſſity, either for a better or worſe? It pleaſeth vs not to hang in vncertainties about the things of this world, which are but for the twinkling of an eye; will we make our ſelues ſo fooliſh as to bee content, alone not to know, what ill may befal vs hereafter? An impoſſibility of entring into heauen, carries with it a certainty

Vſes.
1. *To all, that they inquire into themſelues, whether they be regenerate, yea no.*

certainty of falling into hell: he that cannot enter into the former, cannot but be caſt into the latter.

Wherefore againe, and againe I exhort you, ſeeing it is impoſſible to be ſaued without Regeneration; know you of your owne eſtate ſo much, whether you be regenerated yea or no. And (my brethren) take heed of ſatisfying your ſelues here, in a matter of ſo much importance, with wandring conceits, and vncertaine probabilities: let it not ſuffice you to thinke you are borne againe: reſt not ſeeking, till yee haue concluded vpon the matter vndoubtedly one way or other, and can ſay without all queſtion, Either I am regenerated; or I am not. In very truth, the vnwillingnes to enter into this inquiſition, giueth occaſion of vehement ſuſpition that one is not regenerated. It is a ſore preſumption, that a man hath not that Grace, whereof he is not willing with any ſerioufnes and diligence, to examine himſelfe, if he haue it yea or no. And let that man, that is willing to put off this matter ſlightly; and to pleaſe himſelfe in idle imaginations, ſaying, I hope I haue bin regenerated; though he haue neuer beſtowed paines to enquire into the grounds of this hope: let that man (I ſay) bee euen almoſt aſſured, that he is not as yet regenerated.

A ſound and well-grounded Scholer feares not to be examined in grounds of learning; a ſufficient Workman in any Trade, is neuer vnwilling to come into triall and queſtion about his skill: onely bunglers, only dunces abhor from all ſearch and triall of their ſufficiencies. A ſecret guiltines of wants, cauſeth an vnwillingneſſe of being hard preſſed to ſhew

ſhew what one hath; doubtleſſe it is ſo in the matters of the ſoule alſo. The Regenerate is willing to ſearch out his eſtate, becauſe the goodneſſe thereof doth more cleerely appeare, by how much it is more often ſearched; but hee that cannot away to ſtand asking and demanding of himſelfe, and call for infallible prooſes of his beeing regenerate, is therefore alone vnwilling to put himſelfe to the trouble of prouing it, becauſe he is deſtitute of ſufficient prooſes. I ſay therefore vnto thee, thou muſt follow this inquirie cloſe: thou muſt not beleeue euery thought of thine heart: thou muſt haue good aſſurance, and good grounds of good aſſurance, afore thou be bold to call thy ſelfe a regenerate man.

The heart of men (brethren) is a very Sea of guile: Euery ſon of *Adam* hath a marueilous ſelfe-deceiuing ſpirit. Selfe-loue, I ſay, ſelfe-loue, and a deſire of all good to our ſelues, makes vs too-too credulous of our owne condition for the moſt part: becauſe nature worketh in vs a deſire of being happy, wee are all too-too willing to beleeue that wee haue thoſe things, (I meane it of ſpirituall things) without which wee cannot be happy. In truth for things temporall, becauſe our ſenſes (ſtrong confuters) do refell all conceits of hauing that, which indeed we haue not, we are not here ſo apt to beguile our owne ſelues: but becauſe in things ſpirituall, our vnderſtanding (without ſenſe moſt times) muſt iudge of the truth or falſehood of our opinions, it comes to paſſe that we are very ready to bee deceiued with ouer-louing opinions of our ſelues. Where almoſt ſhall we find a man (not extremely and

and notoriously wicked in all manner of shamefull abominations) which will not say, that he hopes he is Gods childe? and to be Gods childe, and to be regenerate, are almost one and the same thing, they differ alone in some respects. Let our readinesse to brag of being better then in truth we be (a certaine fruit of the blindnes of our minds in the matters of God) let this readinesse I say, to be ouer-well conceited of our selues, make vs afraid to rest vpon any ouer-hasty answer to this question, whether we be regenerate yea or no. Before thou do rest in the answer thou hast to make to this question, looke well to the grounds of thine answer, & see that thine answer be made out of knowledge and iudgement; not out of the folly and blindnesse of selfe-loue.

Verily (brethren) I would haue you make a true answer this way, and neither deny the work that God hath wrought in you; nor yet bragge of a conceit of that worke which neuer was: but yet let mee freely confesse thus much, that I had much rather haue you feare without a cause, then hope without a cause. I would thou shouldest answer truly of thine estate; but I had rather thou shouldest erre in thinking thy selfe not regenerated, when thou art; then on the other hand in deeming thy selfe regenerated when thou art not: for indeed, the former, though it be a troublesome error, yet is nothing dangerous; the latter though pleasing enough, is extremely perillous. Dangerles feare, is better then feareles danger. If a man condemned to die, and leading to ex-

ecution, think that he hath a pardon and hath none; he may goe pleasantly to the gallowes out of this fancy; but he will scarce come from it pleasantly: but if he that hath a pardon, thinke hee haue none; his heart is heauy in going, but hee feeles himselfe lighted quickly, when at the instant the pardon is produced to saue his life. Iust so it is, in this case: If any amongst you be strongly conceited that he is Gods Child, and is not, hee goes towards death with fewer feares, and is not much troubled at the remembrance of his last houre: but in that houre and after that, O then how terrible are his terrors, made by seeing himselfe disappointed! Shall a man, thinke you, haue any refreshing in hel, from the remembrãce of his former conceits, whereby he did account himselfe the Childe of God, which now all too late he findeth quite contrary? On the other side, if the Child of God remaine fearfull of his estate, and cannot tell what to affirme of himself, but rather cõceiueth he is not Gods Child then otherwise; I confesse he hath many needlesse feares, many causeles disquietments, and a life far more vncomfortable then he need to haue: but, when after death he shall be receiued into the inheritance of Gods Children, then his former feares shall no whit impeach his present glory, he is safe and happy for all his feare. Much rather therfore would I so speak, that you might be feareful without cause then hopefull: for I wish your present disquietment without your future perill: rather then your present ease with your future destruction.

on. This is the cauſe that I dwel ſo much vpon this point; that I vrge it ſo hard, and ſtriue to ſet it ſo neere vnto thy ſoule, aduiſing thee, to aske thy ſelfe once, Am I regenerate? and not to beleeue thy ſelfe at firſt (becauſe thou maieſt perhaps quickly ſay, I hope I am) but to demand the ſecond time and ſay, Yea, but doe I not deceiue my ſelfe? am I ſo indeed? and is not my conceit of my ſelfe groundleſſe? and yet not to reſt in the ſecond anſwer; but to goe about againe, and to inquire often and often, ſaying to thy ſelfe, What am I; a Child of God or not? begotten againe or not? where be the reaſons of my taking my ſelfe for his Childe? what due proofes can I bring that I am regenerate? what arguments ſoundly grounded, and gathered from the Word of God can I produce, to demonſtrate to my ſoule that I am tranſlated from death to life? It is good to be ſuſpicious of the well knowne partiality of our owne hearts; it is good to be iealous of our too too palpable guilefulnes in this caſe: and ſo ſhall a thing well done, be more then twice done: and a ſound and thorough ſearch, breed a ſound and infallible aſſurance.

Let me then vndertake the examination for euery of your ſoules at this time; and know, that the Miniſter ſtanding in Chriſts roome, muſt make bold with your conſciences, and muſt ſpeak vnto you with authoritie, becauſe hee ſpeaketh with commiſſion. Say then, Thou man or woman, of what age, place, ranke, condition, ſoeuer, Doeſt thou thinke it poſſible for thee

to bee ſaued, when thou dyeſt? and to paſſe into Gods Kingdome, when thou paſſeſt out of this world? Tell me what thou thinkeſt of this matter. If thou anſwer, that thou haſt neuer greatly troubled thine head with theſe thoughts; but taking thy ſaluation for granted, haſt buſied thy mind about other matters: Then do I condemne thee of monſtrous folly and blindneſſe, and aſſure thee, that howſoeuer it goe with other men, yet thou (as yet) art in no caſe to come to heauen. But if thine anſwer be, that thou hopeſt thou both maiſt and ſhalt be ſaued: Then I demand againe; Haſt not thou heard the words of our Sauiour? is hee not peremptory and plaine, with great earneſtneſſe affirming, that vnleſſe thou beeſt borne againe, thou canſt not ſee Gods Kingdome? wilt thou impute falſhood to his ſpeeches, yea or no? If no, then tell me, thou that hopeſt to be ſaued: art thou regenerate yea or no? Here lies the maine matter now; vpon thine anſwer to this queſtion all thine hopes muſt depend, and therefore anſwer deliberatly and truly, Art thou regenerate, or art thou not? Like enough, to this thou maiſt ſay thou art.

But I reply vpon thee, that it is not enough to ſay ſo: What will it auaile to ſay thou haſt riches, and haſt them not? to ſay thou art in health, and art deadly ſicke? to ſay thou haſt a pardon of thy felonie, and haſt none? Or to ſay thou haſt been borne againe, and haſt not? Wherefore I call thee againe to thine anſwer, to ſee if thou wilt ſtand to it? Art thou indeed regenerate, or

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is it alone thy conceit without ſubſtance? Art thou aſſured of it, or doeſt thou alone goe by gueſſes and coniectures? If thou reſt vpon poore and thin hopes, may I not be bold to charge thee with extreme folly? I am ſure thou wouldeſt call him foole, that ſhould content himſelfe with ſuch ſimple euidences in the matter of his lands, or liuing, or his temporall eſtate: how much more doeſt thou deſerue the ſame name, that dallieſt with thy ſelfe ſo fondly in matters, whereupon thy eternall eſtate dependeth? But if thine hopes be wel grounded, ſhew vs the grounds of them, and bring them foorth now in ſo due an houre, before God and thine owne conſcience. Where is thine holineſſe? Where is the image of God wrought in thee? Shew how the Spirit, and the Word of God haue wrought together, to change thee into a new man? When diddeſt thou ſee and feele (I doe not ſay, hell open before thee, ready to receiue thee; for that *Iudas* ſaw and felt, and yet was neuer regenerated) but the filthineſſe of thy nature, thine abominableneſſe, ſinfulneſſe and wickedneſſe? What feruent & ſtrong deſires haſt thou found of being renewed & ſanctified by the Spirit of God?

Where be thy cries, thy groanes, thy teares, begging reconciliation at Gods hand, and earneſtly ſeeking vnto him to reforme thy lewd nature? Where is the firme purpoſe of thy ſoule out of the apprehenſion of his Grace, to pleaſe him in all things? Where is thy godly conuerſation, thy departing from all wickednes, and exerciſing thy ſelfe conſtantly in that that is good? What combats

haſt thou made with ſinne and Satan, and with the vnſanctified World? Where is thy growth and proceeding in all godlineſſe? Shew me the vertues of the inward man formerly declared. Shew me thy loue and feare of God; ſhew me thine hatred of ſinne, and ſorrow for it: ſhew me thy mindefulneſſe of God, thy thinking of him, thy beleeuing and reioycing in him, and in his Word. Are theſe things to be found in thee? Canſt thou approue before the liuing God and thine owne ſoule, that theſe matters are in thee? then ſtand to thine anſwer, then confirme thy ſelfe in thy perſwaſion, and be thou more and more aſſured, that the Spirit and Word of God haue begotten thee againe indeed: but if theſe things bee abſent from thee, or if thou pleaſe thy ſelfe in certaine ſhaddowes and reſemblances, and conceits of them; I ſay vnto thee, Thy conceits are vaine, thine anſwer falſe, and thou art ſo much the further off from being the Child of God, by how much thou doeſt more peremptorily boaſt of thy being ſuch.

Brethren, what ſhould I ſay more? you ſee the neceſſity of this ſearching into your ſelues: I haue endeuoured to goe before you in it; continue you now conſtantly, and neuer giue your ſelues any reſt, till by looking narrowly into your hearts, you haue attained a true and ſure knowledge of your eſtates, and be able to ſay and ſhew that you are regenerated, yea or no.

CHAP.

Chap. VIII.

Containing an vſe of terror to them that are vnregenerate.

2. *To the vnregenerate.*
1. *Terrour, becauſe of their hard eſtate.*

AND in the ſecond place, let me turne my ſpeech to al them (which are without doubt the greater number) that if they will anſwer truly, muſt anſwer negatiuely to this queſtion; and muſt confeſſe, if they will not lye, that in very deed they are not regenerate. To which kind of men I haue two things to ſpeake; the one, to ſhew them their wretchednes, out of Chriſts owne words; the other, to beſeech them, that they would bee carefull and willing to come out of it. Come hither, all yee vnregenerate men, and ſee your hard condition: you know you muſt not liue in this world alwaies: you ſee ſo many dye before you, that you cannot but ſee, (though you refuſe to conſider of it) that death muſt ſeaze vpon your perſons alſo afore long. And you haue bin wont to flatter your ſelues with hopes of being ſaued, when you dye. But now I pronounce againſt you, that all theſe your hopes are lying hopes; and like a broken Reed, will but run into your armes if you reſt vpon them. Either our Lord Ieſus Chriſt did egregiouſly falſifie, when hee did ſo vehemently aſſure *Nicodemus*, that a man cannot ſee the Kingdome of God, vnleſſe he bee borne againe: or elſe you haue moſt egregiouſly deluded your owne ſoules with vanitie and lyes; when (being vnregenerate) you haue been bold

bold to make your ſelues beleeue, that you ſhuld be ſaued.

Now for our Sauiour, we are ſure he affirmeth nothing but what hee knoweth; his words be all pure words, tried in the furnace ſeuen times; he that is the Author of ſaluation, can well enough tell to whom he will grant it; you therefore, euen all you that haue maintained contrary hopes in your ſelues, haue lyed to your ſelues, haue truſted in vanitie, haue been beguiled by ſin and Satan, haue flattered your ſelues fooliſhly, and ſhall ſurely be diſappointed of your goodly hopes, vnleſſe you take a better courſe then heretofore. I ſay vnto thee that art vnregenerate: Though thou liueſt an honeſt and ciuill life; though thou carrieſt thy ſelfe iuſtly and truly towards thy neighbours in thy dealings; though thou giue much Almes to the poore; though thou come to Church, and heare the Word, and receiue the Sacraments; though thou haſt beene baptized, and profeſſeſt to beleeue in Chriſt; though thou reade the Scriptures, and pray with thy family; yea though thou haue ſome fits of ſorrow for ſome ſinnes; yea though thou confeſſeſt and leaueſt many ſins, and ſeemeſt to take much pleaſure in the company of good men, and beeſt forward to the externall exercises of Religion and pietie; though thou doeſt all theſe things, (as all theſe things may be done) and yet beeſt not regenerate, thou canſt not for all that haue any admittance into the Kingdome of God. How miſerable therefore is thy condition, that loſeſt

loseſt all thy paines and coſt that thou beſtoweſt in ſome good things, and canſt not be ſaued by all that thou doeſt?

Doubtleſſe euen ſo ſtands it with all your ſoules that are vnregenerate, your beſt workes are but guilded ſinnes; and that that in you ſeemeth faire and louely to your ſelues, and to your neighbours; to God, that ſearcheth the heart, and iudgeth of all things by the heart, appeareth exceeding lothſome and abominable. Acknowledge thy wretchednesſe therefore, thou that art not regenerate: for to ſpeake all in one word, Doe what thou canſt, ſo long as thou remaineſt in this eſtate, there is an vtter impoſſibilitie of thy comming to heauen.

But you may (perhaps) ſay vnto me; Who bee the men, whom I dare charge to be vnregenerate, and in that name barre vp the Kingdome of God againſt them? I anſwer, Too too great a multitude, and more by farre than we doe deſire: euen all thoſe that boaſt of their owne vertues, and will needes make themſelues beleeue, that they loue God aboue all, and with all their hearts, and their neighbour as themſelues: that is, in a word, That they doe more than euer any of all the Prophets & Apoſtles, or any beſides Chriſt (in the preſent World) ſince the firſt ſinne of *Adam*. All theſe that finde in themſelues ſo great ſtore of the loue and feare of God, as that they conceiue, that they loue him with all their hearts, and feare him with all their hearts, and truſt in him with all their hearts, and repent euery day, and beleeue in Chriſt as well as the beſt, and haue done euer ſince they can re-

member; these full men, these rich persons, these that haue soules so perfectly repleniſhed with all graces, that they finde no want of Faith, or of Repentance, or of Humilitie, or of the Spirit of prayer, or of the Loue of God, or almoſt any thing. These that haue no faults in themſelues; they were neuer proud in all their liues; they know as much as any of them all can tell them; and they haue not brought vp ſo many children, they trow, but that they can tell how to be ſaued; that neuer wronged any in all their liues; and that hope in God they ſhall be ſaued for their good liues and good meanings: All theſe ignorant & ſimple ones, who brag of what they neuer vnderſtood, and therfore onely boaſt of much, becauſe wanting knowledge totally, they cannot know their owne wants: Theſe (I ſay) be men that are dead in ſins & treſpaſſes, theſe are perſons wholly vnregenerate, whoſe ſins are bound faſt vpon their ſoules, and themſelues in danger to be quite ſhut out of the Kingdome of heauen.

Wherefore if any amongſt you be ſo ſottiſh and ignorant, and out of ignorance ſo well-conceited of himſelfe, let him not pretend to be regenerate. In vaine he claimeth Gods Kingdome, if he be not changed and become another man. Yea, all thoſe, that though they haue more knowledge than to brag thus, yet neuer felt themſelues to haue bin the children of wrath, nor were euer pained with the apprehenſion of their owne ſinfulneſſe. Theſe alſo I affirme to be vnregenerate; and that ſo remaining, they cannot be ſaued. Yea, all that allow wicked thoughts in their hearts, and neuer take care to ſee,

and

and lament the euill conceits of their inward man; but rather ſerue ſinne in the luſts of it, and pleaſe themſelues in thinking of that, which for feare or ſhame they doe not dare to accompliſh; thoſe alſo haue no part in Gods Kingdome, as the caſe goes with them hitherto. Yea, all that make no conſcience of ſmall ſinnes, which the world doth not take notice of; but paſſe ouer ſuch treſpaſſes, without making any matter of them, or troubling thēſelues to bewaile them; theſe haue cauſe to feare, that heauen is faſt locked vpon them. Yea, all that allow themſelues for gaine, profit, or pleaſure ſake, in any one ſinfull action, ſecret or open; excuſing, & ſhifting; & turning themſelues into all ſhapes, to make themſelues not to know it to be ſinfull, & labouring not to be moued with the exhortations of the word, and checks of their owne conſciences: but holding ſtil their reſolution, that that thing they muſt needs doe, they cannot chuſe but doe; though their conſciences would willingly checke them for the ſame, were they not by them put to ſilence. All theſe are to number thēſelues among the vnregenerate: and ſuch, as if God be, as he is (moſt perfectly iuſt) cannot be ſaued, whileſt they abide ſuch. But moſt of all thoſe that liue in open groſſe ſins, & yet flatter thēſelues with hopes of doing wel enough, becauſe others liue as bad as they; and becauſe they doubt not to ouer-intreat God, with the repentance of the laſt houre: theſe are fartheſt off from regeneration, and remaine in a dangerous and damnable eſtate; ſo that I doubt not to proclaime vnto them in the name of God, that (ſo continuing) Chriſt ſhal profit

them nothing; Chriſt ſhall neuer bring them to heauen.

Now therefore, if any of you that heare me, doe perceiue your ſelues to be ſuch, I pray you lay aſide all your conceits of going to heauen: I pray you ſurceaſe to feed your ſelues with vanity and winde; and to make your ſelues ſecure, by making falſe promiſes to your ſoules of that they ſhall neuer attaine. Know thou whoſoeuer, that art an ignorant boaſter of thine owne goodneſſe; or a man ſenſeleſſe of thine owne badneſſe, that giueſt way to the euill thoughts of thine owne heart; and muſt bee diſpenſed withall in ſome one darling ſinne, which faine (againſt the truth beginning to ſhew it ſelfe to thee) thou wouldeſt not haue to bee counted a ſinne: know thou whoſoeuer that art a worker of iniquitie, and putteſt off repentance till the time of ſickneſſe, that thou haſt no part nor portion in this inheritance; that thou art the old man, leauened with old leauen, and not renewed nor purged; and therefore that it cannot poſſibly befall thee, to ſee Gods Kingdome, if Chriſt be true, and God iuſt, ſo long as thou abideſt vnchanged. What ſhould one do, to make dead men feele their death; and the children of deſtruction perceiue themſelues to bee ſuch? If we could ſpeake plainer to you, we would (brethren:) for why, wee know, that at this very point, your whole happineſſe muſt begin. The vnregenerate can neuer become regenerate, till hee firſt perceiue himſelfe vnregenerate. A childe of Satan can neuer be made the Child of God, till he feele himſelfe the child of Satan. Our ſpirituall felicitie

citie begins in the ſenſe of our ſpiritual miſery; and therefore wee take all this paines to make you ſee your wretchedneſſe, becauſe it is vpon none other conditions auoidable.

Open thine eyes therefore and ſee; open thine heart, and feele thine vnregeneracie, thy being in the ſtate of death, thine horrible ſinfulneſſe, and thy being (as I haue often ſaid, and cannot too often ſay) no better then the very ſonne and daughter of the Prince of Darkeneſſe. Will you not ſee? Will you not feele? Will you hood-winke your ſelues? Will you harden your hearts? Will yee ſuffer the diuel to turne you from heeding your owne eſtate, till at laſt it be paſt recouerie? I pray you doe not ſo, be not ſo great enemies to your owne ſoules, I intreate you. But what ſhould I goe forward with more words to you? I will turne my ſpeech to God for you: And, O thou Author of life and light, be pleaſed now to remember the end of thine owne ordinances, and make them fruitfull for the purpoſes by thy ſelfe appointed. O, open the eyes of ſome one of theſe blind men; inlighten the ſoules of ſome one of them, at leaſt with ſo much light, that they may perceiue themſelues hitherto to haue bin voide of light: put into them, at leaſt, that firſt motion of life, that they may feele themſelues hitherto to haue been but dead men, and void of life: O let not thy Word returne empty, but make it effectuall to all, to which thou ſendeſt it.

CHAP. IX.

Containing an exhortation to ſeeke Regeneration.

2. Exhortation, that they ſeeke to come out of this hard eſtate.

AND now (brethren) in the next place, if there bee amongſt you any, whoſe ſoule the Lord may haue awakened to feele their vnregeneracie; to them let vs further adde a word of exhortation. It were (in truth) a poore comfort to know ones wound, if there were not a plaiſter deliuered withall to heale thoſe wounds. But we come to intreate you to be made the Children of God, and to be begotten againe: and withal, we come to aſſure you, that you may be ſuch, if you doe not reiect the preſent offer of Grace. I pray you therefore let theſe words ſinke into your minds, and bee you willing and deſirous to be the Children of our heauenly Father. I hope (brethren) the requeſt will not ſeeme to you vnreaſonable, nor the motion light, and not worth hearkening to; when the God of heauen ſues vnto you, that bee his enemies, to bee changed and become his adopted ſonnes. Sure I am, that if a Gentleman ſhould, with the ſame good meaning, make the ſame offer to a poore miſerable begger, either he would greedily accept the motion, or elſe all that knew him, would eſteeme him mad. How much worſe then mad art thou then, which wilt reiect the Lords owne motion, offering to become thy Father, and intreating thee to bee willing to bee made his Childe by adoption?

You

You may (perhaps) ſay vnto me, that you doe already wiſh and deſire ſo to bee (with all your harts) but that all the difficultie lies in being made ſuch as you deſire to be. And I anſwer, that if you doe in deed and in truth long and deſire to bee regenerate, with a ſettled and firme deſire, and ſtable and confirmed wiſhing of your harts, that then the greateſt impediment is remoued, and the greateſt difficultie ouercome, and your Regeneration is now in a faire forwardneſſe, yea verily, it is already begun; and doe you but cheriſh theſe motions, and it ſhall be perfected.

You may (perhaps) make another obiection, and ſay, that it is not in your power to regenerate your ſelues; and therefore it is an idle attempt of me, to perſwade you to become ſuch as you cannot make your ſelues to be: for the Spirit of God muſt regenerate, and who can command that to come vpon him? To which I anſwer, that indeed a man cannot poſſibly regenerate himſelfe, this is Gods act, not his, he is a meere patient in it. But yet I ſay moreouer, that the doctrine of the Goſpell is the miniſtration of the Spirit; and where that is preached, as now it is preached amongſt you, there the holy Ghoſt comes to regenerate; there hee comes with his inlyuing vertue; there hee is preſent with his quickening power: and he that will not reſiſt the motions and exhortations, that the Word and Spirit of God doe raiſe vp within him, ſhall ſurely be viſited from on high, and ſhall haue the Spirit of God deſcending vpon him, to make him a new creature. Yea, further I ſay to ſuch an one, that God

God hath appoynted certaine things to bee done by men, which they that will not refuſe to doe, may doe, and thoſe that ſhall doe, ſhall be regenerated. For there is a common worke of illumination, ſo making way for Regeneration, that it puts a power into man of doing that, which when hee ſhall doe, the Spirit of God will mightily worke within him to his quickning and purging.

All you therefore that finde your ſelues as yet not to be regenerate, but yet faine would be, (for to others it is in vaine to ſpeake, they be not yet ſo farre inlightned as to bee capable of Regeneration) but all you, hearken and vnderſtand what it is that you muſt doe, that you may be regenerate; and by doing which, you ſhall not faile of receiuing this wonderfull bleſſing of a new life, to bee created in you: onely yet with one prouiſo, that you doe not dampe the preſent motions of the Word and Spirit of God, with procraſtinations and delaies, with putting off, and deferring till another time. Nay, you muſt accept of the offers of Grace, whileſt it is called to day; and know, that nothing doth more harden your hearts, and chaſe away the Spirit of God from them, than that fooliſh and ſlothfull ſhifting off his perſwaſions, with a purpoſe of ſetling about the worke, hereafter, but not yet. Thou muſt take Gods time, and not bid him tarry thy time. It is no reaſon the King ſhould waite vpon the traytor, till hee were at leiſure to receiue a pardon. If thou wilt not haue while, when the Lord ſees it fit to make thee a ſweet promiſe of Grace: remember the terrible threatning of Wiſedome,

You

You shall seeke me, and not finde me, because I stretched out mine hands, and you would not heare me. O then venture not to put off God till hereafter. Who can tell whether euer he will come so neere thee againe, if at this time thine entertainment of him be no better, then to shut vp the doores of thine heart, and tell him, The roomes are otherwise filled, there is no place for him as yet? Prou. 1. 24, 28.

But now I say with prouiso, that you will now begin without further deferring; I will shew you the way of life, and tell you that, which if you will be pleased to do, (and it shall be no such hard matter nor impossible, but that your owne soules shall confesse there is nothing to hinder you from doing it, but your owne vnwillingnesse, or carelesnesse, or both) if, I say, you wil be pleased to do, I testifie vnto you in the Name of the Lord, that you shall be regenerate; and that from the time you begin to doe them, you begin to bee regenerate.

Whereof the meanes are three.

Now these things are in number three, (as I said before) neither impossible for you to doe, nor yet difficult; there lacks but a willing minde, and they be easily done; only vnderstand of them, that you must not satisfie your selues with hauing done them once, but must do them continually; because they are meanes of encreasing holinesse, as well as attaining it. The first is, so to nourish your apprehension of your owne miserie in not being regenerated, and your earnest desire of being regenerated, for the escaping of this miserie, that it may break foorth into requests and petitions

1. To desire and pray for the Spirit of Regeneration.

titions vnto God, for his Spirit of Regeneration. Goe thou and muſe thus with thy ſelfe: Alas, I ſee moſt euidently, that as yet I am but a ſonne of old *Adam*! there is no thorough change of mine heart, nor of my life, from ſinne to holineſſe; I am as I was borne, and haue not bin altered by a new birth: and therefore I am in no poſſibilitie of being ſaued. This night, if God ſhould (as how know I, but he may this night?) take away my ſoule from me, O, I periſh; for out of heauen, the bleſſed Sauiour of mankinde hath excluded me; for thither he tels vs euidently, that none muſt enter that are not borne again; and O miſerable man I, that am not yet capable of eternall life, and that ſtand in ſuch tearmes with God to this day, that he cannot both keep his owne truth, and ſaue my ſoule!

What ſhall I doe? what courſe ſhall I take? O could I once obtaine Regeneration, then I were ſafe, then I were ſure; then if death ſhould come immediatly, I neede not feare it; then were the gates of heauen opened vnto mee, and then I both might, and ſhould enter in thereto. O that I were regenerate! O that I were borne againe! O that I were a new creature! O that once the image of Chriſt Ieſus were imprinted vpon mee! All the goods and honours of this world, would not ſo much aduantage me as holines, if I could attaine it. But what do I ſtand wiſhing? I haue been told that the Spirit of God is he who regenerateth his people. Wherefore I will beg at his hand that mighty & ſauing work of his Spirit,

Spirit, and boldly I may doe it: for Christ Iesus hath promised to all that thirst, that if they come, he will make them drinke of the waters of life. Yea, he hath told me, that if we men who are euill, can yet giue naturall good things to our children that aske them; God will much more giue his Spirit to them that aske it. For his promise is, to powre waters vpon the drie ground, and floods vpon the thirstie ground, and to powre out of his Spirit vpon all flesh. Well I am assured, the Word of God is true, and these promises shall be performed to euery one that asketh, that he may receiue: for the Lord is rich in Grace, and giues to all that aske, and hits no man in the teeth. And therefore I will take courage to call vpon him, for that most desireable gift of God, euen the Spirit of Regeneration. Isai. 55. 1.

Thus hauing enkindled thy desires, bow thou the knees of thy body, and of thy soule too, vnto the King of heauen; and powre out thy requests in the most submissiue and earnest manner thou canst, saying either in these words, or to this purpose: O Lord, I am a lost sheepe, I am a childe of wrath by nature, I am most miserable, most sinfull, and I see that in me there dwelleth no good thing, and if I be not renewed, I must perish; I beseech thee haue mercy vpon me, that I perish not. Send thy blessed Spirit into mine heart to regenerate me; for so is thy promise plainely made in thy Word. Thou knowest that I cannot make my selfe new: O let thy Spirit come vpon mee, and make me to haue a new heart, and a new Spirit. Lord Iesus Christ, send thy Spirit into mee, which may restore mee

from this death of ſin (which now at laſt thou haſt made me to feele) vnto the life of holineſſe. Thou

Iohn 4. toldeſt the woman of Samaria, that if ſhee would aske of thee, thou wouldeſt giue her the water of life. Now, Lord, I come and aſk of thee that water, that liuing, that precious water of the holy Spirit. O giue it vnto me, that I may neuer thirſt, but that it may ſpring foorth in my belly, and become a Riuer of water. O Lord, I beg not money, I beg not honour, I beg not health, I beg not naturall wiſedome; but I beg that, which I haue more need to receiue, and ſhall haue more benefit by receiuing; and which thou haſt more promiſed to giue, and ſhalt haue more honour by giuing, then by any ſuch temporarie or externall thing. O giue mee therefore thy holy Spirit to regenerate mee, and make mee to feele by experience the truth of thy gracious promiſes.

My brethren, I haue put theſe prayers into your mouthes; learne you to powre them foorth, before the Throne of Grace in ſecret; forget not in ſome ſuch manner of words to crie for this beſt of all gifts, and beg earneſtly: and if thou canſt not amplifie, yet multiply; if thou canſt not vſe varietie of words, yet repeat the ſame requeſt often, and againe and againe; if thine inuention ſerue not to ſay more, let thy deſire force thee to dwell vpon this twentie times, and rather then faile, twice twentie times. O Lord, giue vnto me (a miſerable ſinner) thy Spirit of Life and Grace to regenerate me; for ſo haſt thou promiſed to them that aske; and I aske, Lord, and reſolue to continue asking. I certifie

certifie you all from God, and, by the authoritie of Christ Iesus committed to his Ministers, do verily assure you, that he who so seeketh Regeneration, shall as certainely be regenerate, as God is true of his Word; and that is more certaine then the Sunnes shining in the heauens, & the earths keeping his owne place.

I know that Satan will step foorth to hinder you from following this counsell; he will striue to make you careleſſe of it altogether, as if there were no need of begging so hard: but I assure thee, that he doth but beguile thee. Neuer any man was regenerate, nor shall be (after yeeres of ability to pray) vnleſſe he doe pray for it: for the gift of the Spirit is promiſed to them that aske, and to none elſe: and by telling thy ſelfe of thy misery in wanting Regeneration, thou shalt easily shake thy ſelfe out of this careleſneſſe; and bring thy ſelfe to a care of seeking that, which but by seeking thou canſt not get; and but by getting thou canſt not be saued.

Then will the diuell assaile thee with more tentations, and caſt obiections and doubts in thy way, as if it were in vaine to pray; for sure thou shalt not be heard. But beleeue him not; he is a lyer, in going about to make thee make God a lyer; for is not the promiſe so vniuerſall, as no man is excluded that doth not exclude himſelfe? doth it not runne thus, Euery one that asketh, receiueth; euery one that seeketh, findeth? and therefore say thou to thine owne heart, If euery one, why not I? Sure I will aske then, and not spare to speed, by sparing to speake to God.

And that thou maiſt yet more imbolden thy ſelfe, know that God hath tyed thee by a kind of vow, to ſeeke to him for the Spirit of Regeneration, and himſelfe to giue it vnto thee, when thou ſo ſeekeſt. For, tell me, art thou not a man profeſſing to bee of the Chriſtian Religion? Waſt thou not baptized in the name of the Father, the Sonne, and the holy Ghoſt? To what end was this waſhing, but to aſſure thee of the Spirit of God working like water to thy Regeneration? Wherefore vrge thou the Lord with his owne ſeale, and ſay, O Lord! what better euidence can I wiſh? Thou haſt giuen me the ſeale of Regeneration. O make it appeare not to haue been an empty ſigne: Lord, baptize me with the Spirit, and with water; euen waſh me and cleanſe me, by that pure Water of thy holy Spirit, which may ſanctifie me throughout, and make me a new creature.

If any doubt ariſe in thine heart, look thus to the ſeale of the Couenant, and confirme thy faith: and aſſure thy ſelfe that God will neuer falſifie his bond and ſeale, he will waſh thee according to his couenant ſealed vp vnto thee by Baptiſme. In very deed (brethren) it is an abſurdity to imagine, that all that are baptized with water, are alſo infallibly regenerated: but yet it is ſure, that all ſuch might bee regenerated, if (conſidering what this ſeale importeth) they would duly and earneſtly ſeeke vnto the Lord for performance thereof. This is that I call vpon you now to doe, if already any haue not done it: Let the remembrance of thy Baptiſme with water, cauſe thee to ſeeke to him that can giue the

Baptiſme

Baptiſme of the Spirit; and he knoweth not how to denie himſelfe nor his couenant.

But (perhaps) ſtill the diuell may be buſie with thee, and caſt ſome quiddity, and ſubtill cauill in thy way; as ſometimes he hath done, telling thee, that if thou beeſt not, as thou findeſt thy ſelfe not to be, regenerate; thy prayers cannot be heard, becauſe they bee not of faith: thou maiſt anſwer him, that, that worke of God in his Word, which mooueth thee ſo to pray, is a beginning of Regeneration, which ſhall vndoubtedly bee perfected, if thou continue to pray; and therefore that thou wilt not be hindred by ſuch cauils. For thou beleeueſt that God hath ſaid true, when he ſaid, *Ho, euery one that thirſteth*; and ſeeing out of a perſwaſion of the truth of this generall promiſe, thou addreſſeſt thy ſelfe to performe the duty whereto the promiſe is made, thy prayer muſt needs be of faith (though a weake faith,) and bee no ſinne, but an acceptable ſeruice vnto God.

Now therefore (brethren) bee not diſcouraged from praying for the Spirit of Life to breathe vpon you, by any cauils or obiections of Satan; bee not made careleſſe of ſeeking ſo neceſſary a thing, by any fond imaginations that hee will put into your minds; be not diuerted from doing this dutie, by any worldly buſineſſe that may come betwixt: but what-euer thou doeſt, now in thine heart, and when thou commeſt home, in thy Cloſet, and in the ſolemneſt manner, bow thy ſelfe to God, and cry vnto him for the holy Ghoſt to regenerate thee. And, O thou bleſſed Spirit, that art like the wind, and breatheſt

theſt euen where thou luſteſt, breathe into the hearts of ſome of theſe that heare me this day, and cauſe ſome of them to be inflamed with a deſire of Regeneration, and to bee encouraged to the begging of it, whereas yet it hath not been wrought. And ſo much for the firſt meanes to be vſed.

2. An hiding of the Word of God in the heart.

The ſecond meanes, is a diligent hiding of the Word of God in the heart. For ſeeing that is the Seede of Immortality, if it be cloſely laid vp in the ground of our ſoules, it will fructifie to life. This Law is pure, and it will purifie. It is perfect, and it will conuert the ſoule, if like a plaiſter it be laid vnto it. Let it be ingraffed into you like a Siens, and it will change the wilde ſap of your nature, and make you able to bring forth fruits of holineſſe. A man then buries the Seed of the Word in his hart, when he doth ponder and muſe vpon it; when hee ſets himſelfe ſeriouſly to conſider the truth of it, and to apply it vnto his owne ſoule, taking that, that is generally deliuered, as pertaining to himſelf in ſpeciall. Now the whole Word muſt bee thus whetted vpon the heart; not the Law alone, for that of it ſelfe will breed nothing but miſerable terrors; not the Goſpell alone: (for that finding the heart vnprepared to receiue, in ſuch ill ground, will bring forth nothing but the ſtinking weeds of preſumption:) but both the Law and the Goſpell, that ſo being tempered together, and obtaining a ioint-worke in the ſoule, by their mutuall forces, they may both produce the Grace of ſanctification. So then, if one would be regenerate, he muſt take to himſelf the whole Word of God. He muſt ſet himſelfe

ſelfe all alone to muſe of it, ſaying to himſelfe, Theſe Commandements the Law giueth to all mankind, and among the reſt to me; theſe curſes it denounceth againſt the trangreſſors of it, of which ſeeing I cannot deny my ſelfe to be one, the curſes thereof belong vnto me, and I, alas, I lie vnder them.

But the Word of God hath ſhewed me the way of eſcaping the curſe: for Chriſt Ieſus, the Sonne of God, was in our ſtead accurſed, that wee might be free from the curſe, and bee partakers of that bleſſing, which was long ſince promiſed in him, ſaying, *In thy ſeede ſhall all the Nations of the earth be bleſſed.* Alſo the Word of God doth plainely declare, concerning all the ſonnes of men, that they haue done a corrupt and abominable deede, and that none of them doe good, no not one. It ſhuts them all vnder ſinne, and pronounceth them all the ſonnes of wrath. But Ieſus Chriſt is become the Sauiour of mankind, and in him his Father is well pleaſed, and none that beleeue in him, ſhall periſh. Yea, in him is preached remiſſion of ſinnes, and life euerlaſting to all that beleeue in him, and reſt vpon his merits, as vpon a perfect ſatisfaction; and hee doth ratifie all the ſweete promiſes of the Law, to all that beleeue in him, and ſtriue to obey him; ſo that for his ſake, they ſhall obtaine all the good things which the Law promiſeth: but becauſe wee are all ſinfull, it cannot beſtow them on vs. I am a ſinfull wretch, I am a curſed creature, I am vnder Gods anger in my ſelfe; but Chriſt Ieſus hath ſatisfied for my ſinnes, hee hath performed a perfect righteouſneſſe for mee. I will goe out of Pſal. 14.

my ſelfe, I will renounce mine own righteouſneſſe, and reſt onely in him, euen vpon him onely; in whom (O my ſoule) aſſure thou thy ſelfe to finde full remiſſion and perfect ſaluation, onely ſo bee it thou turne not the Grace of God into wantonneſſe; but out of loue to him, ſee thy ſelfe to keepe his holy Commandements; and take vpon thy neck that ſweete and gentle Yoake of his, the bearing of which is the moſt comfortable libertie in the World.

Certainly (men and brethren) he that will often renew theſe meditations in his ſoule, and ſee the fouleneſſe of ſinne in the glaſſe of the Law, and the ſweetneſſe and brightneſſe of Gods free Grace ſhining forth in the doctrine of the Goſpell, ſhall ſurely be tranſlated into the image of God from glory to glory. Therefore now reſolue with your ſelues, that you will finde time conſtantly to meditate on the Word of God, and it ſhall not faile to giue light vnto your eyes, and life vnto your ſoules. So haue you the ſecond meanes of attaining Regeneration.

Third, conſtant hearing the Word preached.

The third and laſt is to attend at the gates of Wiſedome, to waite on her poſts. I meane, to bee conſtant hearers of the Word of God preached. This is the ordinance of God, which he will worke by, moſt effectually and moſt vſually. The mouth of the Miniſter is the Conduit-pipe, whereby the Lord doth pleaſe to deriue the ſweet and wholeſome waters of Life into the ſoules of men; It hath

1. COR. 1. 10. pleaſed God by the fooliſhneſſe of preaching, to ſaue them that beleeue. The Lord hath appointed

ted his Ministers to bee spirituall Fathers, by their labours in publishing his Word, to beget men vnto him, and whosoeuer will not seeke Regeneration and saluation heere, where God hath taken order, that he may meet with them; hee for his carelesnesse or ignorance of Gods ordinance, shall neuer be able else-where to attaine them. I told you mine opinion before of the Word barely read. I cannot esteeme it quite deuoide of all power to regenerate. Where God doth not giue vnto men a possibilitie of vsing other helpes, I see not that he should be thought either vnable or vnwilling to worke by this: but where preaching with paines or cost may be gotten, there he that, to saue his labour, or to spare his purse, will neglect it, shall neuer be borne againe. Wherefore (beloued) you must make high account of this ordinance, you must follow it, you must bee constant in frequenting it; that the Lord by the mouthes of his faithfull seruants, may breathe the breath of Life into you.

I confesse that there is a kind of fine, neate, daintie preaching, consisting in well-sounding words, and of streins of wit and humane learning, to set out the skill and art of the speaker, and make the hearer applaud and commend him; which a man may well doubt, whether God will euer blesse to the winning of soules. These selfe-preaching men, that make preaching little else, but an ostentation of wit and reading, doe put this Sword of the Spirit into a veluet scabbard, that it cannot pricke and wound the heart; it cannot worke life, by working

death first; it cannot quicken by killing, before it quicken. But the plaine and downe-right preaching of the Word, by laying it open in plaine termes to the eyes of the minde, and laying it hard to the very consciences, by exhortations, rebukes, and comforts, for which it is profitable; euen this fooliſh preaching, is that that muſt make you wiſe to ſaluation. Wherefore how much were it to bee deſired, that all wee Miniſters would follow that, whereby (with fetching leſſe circuits, and taking leſſe vnprofitable, and ſelfe-intended labour) wee might doe more good to men, and bring more glory to God? and, Oh, how much are you to bee called vpon, to loue the Word of God preached, to be glad to haue it plainely deliuered vnto you, and with earneſtneſſe preſſed vpon you without all quirkes of wit, and guilded ſhewes of mans wiſedome, and of gay words? In one word therefore I doe you all to wit, that this preaching is the inſtrument of God, I meane, the chiefe and principall inſtrument, by which hee is pleaſed to regenerate mens ſoules. Wherefore I command you all in the Name of the Lord, to loue it, honour it, frequent it, and ſubmit your ſelues to it, as you loue your ſoules health.

But let me adde one neceſſary obſeruation more in this poynt. They be but vncleane beaſts, that doe not chew the cud. If you will haue the Word, which you heare, effectuall, to make you the Sonnes of God: you muſt not be careleſſe and forgetfull hearers; you muſt not let it ſlip from you, as ſoone as it is heard: but you muſt ioyne meditation with it,

and

and after you haue heard, consider with your selues what you haue heard; and ponder vpon it as vpon a thing that much concernes you, and lay the precepts, reproofes, threats, promises, and exhortations thereof, vnto your soules; saying each to himselfe, I see this is a dutie; haue not I ommitted it? O yes, I haue! and so fall a begging pardon for former omissions, and strength for more carefull performance hereafter, and so in all the other parts of the Word that may be deliuered vnto you. And (brethren) the Word thus heard in the Church, and thus ruminated, digested and concocted at home, will be a Word of power vnto you, to conuert you to God from the power of Satan. Thus I haue shewed you the meanes of being made the sonnes and daughters of the liuing God. Be they not plaine? be they not possible? be they not easie? If any of you misse of a new birth, is it not because he cares not for it; and in very truth, because he is not willing to accept it? I call your owne soules to witnesse, and that God, in whose Name, and those Angels, in whose presence I haue spoke these things vnto you, that God desireth not your death; he would haue you saued; hee offers saluation; hee would haue you renewed, and he offers the Spirit of Renouation; and if you want it, it is only meerly, wholy, because you regard it not, and because you will not take his directions in seeking it.

O thou therefore that art vnregenerate! see thine vnregeneracie; desire to be regenerate; call vpon God for his Spirit of Grace to regenerate

thee; ponder vpon his Law and his Goſpell, the ſeede of Regeneration. Hearken to his voyce, ſpeaking in his meſſengers; and meditate on what thou ſhalt heare from them, and thou ſhalt be regenerate. But if thou wilt needs ſtand in thine owne light, and out of a conceit of being already in a good eſtate, keepe thy ſelfe irrecouerably in an euill eſtate, or out of ſlothfull negligence, or prophane careleſneſſe omit to follow the ſound directions, which haue been giuen thee: be thou euer then the child of the Diuell; be thou euer the ſonne of perdition; worke out thine owne deſtruction, and thy blood bee vpon thine owne head: the Lord is free, we are free, and of thine owne hand alone it ſhall bee required.

Chap. X.

Comforting the Regenerate.

3. Vſe to thoſe that are regenerate.

And ſo much bee ſpoken to them that are not borne againe. Now from the ſame poynt alſo we haue ſomething to ſay to thoſe, that through the grace of God, haue bin bleſſed with this greateſt of all bleſſings, and that both for comfort & exhortation. Firſt then, let vs lay open before the ſanctified man, the riches of conſolation, of which the words of our Sauiour doe put him in poſſeſſion. This work of the Spirit of God, doth him more good, then al the wealth, ſtrength, health, wit, learning, beauty, credit, fa-

1. Comfort.

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uour & grace, that could befall him in the world. For all theſe things (fore-named) a man may haue in as great abundance, as this earth could yeeld, and yet be no whit neerer to heauenly felicitie; yea be quite out of all preſent poſſibility of attaining it. But ſo ſoone as euer the Spirit of God from aboue, hath viſited the ſoule of a man, and hath begotten in him the image of Chriſt Ieſus; ſo ſoone is hee intereſſed into the glorious Kingdome of God, and hath that riches and honour of heauen appertaining vnto him, as an inheritance that cannot fall beſides him.

Euery true Chriſtian therefore, be he of neuer ſo meane repute and parts, in the eſteeme of others or of himſelfe, is yet a great, and a rich heire, and hath a mighty and large Kingdome, by vertue of this birth-right appertaining vnto him: for the excluding of all that are not borne againe, from out of heauen, is a plaine admittance of all them into heauen, to whom this benefit of a new birth hath befalne. The one cannot but be ſaued as well, as the other cannot poſſibly bee ſaued. Seeing if the cauſe that hindreth our entrance into Gods Kingdome be remoued, wee needs make no queſtion, but that our paſſage afterwards, ſhall be found both certaine and eaſie enough. O therefore that the Children of God could ſufficiently vnderſtand their owne bliſſe! that with hearty reioycing within themſelues, and vnfaigned thankefulneſſe vnto God, they might paſſe on forwards towards the fruition of it.

Hope

Hope of great things in the world doth fill the ſoule with ioy; and men, before the attaining of good things, made ſure and certaine vnto them, doe comfortably foreſee, and expect the attainement. Let vs do ſo for things ſpirituall; conſider with thy ſelfe, to what inheritance the Lord of heauen hath pleaſed to adopt thee. Repreſent vnto thy ſelfe, the vnutterable ioyes which are laid vp for thee, and which thou canſt no more be depriued of, then God himſelfe can faile of truth and all ſufficiencie: for he that hath promiſed, is faithfull and will performe his promiſe.

The children of God, whileſt they frame their affections according to their preſent eſtate in the world, doe walke heauily and diſcouragedly; at once wronging both God, that hath giuen them ſuch excellent things to take comfort in, and themſelues, that haue receiued ſo certaine aſſurance of ſuch things. Doth it become thee, to whom God hath made ouer the royall inheritance of heauen, purchaſed with the blood of his owne Sonne, to weare out thine heart with diſcontentment, and to marre thy face with carnall teares? Is not the fulneſſe of celeſtiall glory and riches, able to counteruaile thy meane and afflicted eſtate here? Cannot eternitie out-weigh this inch of time and infinite bliſſefulneſſe, the preſent ſlay thy afflictions? Surely the ballances are too-too vnequal, wherin things of ſo great value, are not of ſufficient weight, to pull downe ſuch trifles. It is nothing in the world, but our being led by ſenſe, rather then by faith, which makes our hearts heauy, and our liues vncomfortable.

ble. Let vs but cleare vp our eyes, dimmed with exceſſiue, and cauſeleſſe teares; and wee ſhall find matter enough for glorious and vnſpeakable ioyes, euen in theſe tribulations, which feele moſt burdenſome vnto vs.

Be thou neuer ſo poore, neuer ſo deſpiſed, wronged, troubled; yet being regenerate, God is thy Father, Chriſt thine elder brother, heauen thine houſe and habitation, and the glory thereof thine inheritance. Can he be poore that hath ſuch riches? deſpiſed, that hath ſuch honor? deiected, that hath ſuch comforts belonging vnto him? To euery ſoule amongſt you, that is able to approue his Regeneration vnto himſelfe, I am to ſpeake in the Name of the Lord, and to ſay vnto him in this wiſe; That he is not to lay the fault of his troubleſome, and diſcontented life vpon his eſtate, but alone vpon his vnbeliefe and inconſiderateneſſe: for God hath giuen cauſe and meanes enough, of being full of heartie comfort and ioy, in deſpight of all that the diuell and the world can doe vnto him. Doſt thou not ſee, how frolicke the fooliſh worldling is, if he haue gotten a few thouſand pounds together? if he haue built him a faire houſe, and purchaſed a good liuing or two lying neere about it, and yet in ſuch termes ſtandeth his ſoule with God, that if he ſhould (as he may) deceaſe too night, hee were ſure to be roring in Hell before morning.

But thou, to whom Heauen is aſcertained by the moſt plaine euidence, and ſtrong aſſurance, that God can tell how to make vnto his creature of a future thing; if thou haue an ill childe, a froward

yoke-fellow, a ſickly body, a penurious and friendleſſe eſtate; doſt ſpend thy time in ſullen diſcontentment, weeping, and wailing, and taking on, with little leſſe immoderatenes of griefe, then *Rahel* weeping for her children, which would not be comforted, becauſe they were not: I tel thee the truth in the Name of the Lord, this is a great ſin of thine, and a foule ſhame for thee. Is it not a ſinne to vnderprize Heauen? Is it not a ſinne to imbaſe Gods richeſt gifts? Is it not a ſinne to diſ-eſteeme theſe benefits, that paſſe all the eſtimation of all men? and what is this but a diſ-eſteeming, imbaſing, vnderprizing of Heauen it ſelfe, to carry thy ſelfe, as if the comfort and felicitie thereof were not of worth enough, to keepe thee from ſinking vnder the burden of ſorrow, about earthly matters?

Againe, tell mee, if thou ſhouldeſt heare of a man that had at the ſame time made two bargaines, by the one of which hee ſhould loſe ſome foure or fiue ſhillings (or pounds, ſay;) and by the other he ſhould gaine ſo many hundred thouſand pounds: and vpon the former trifling loſſe, ſhould ſit weeping, and ſighing, and wringing his hands, and crying out that hee were vndone; though he knew well enough what a rich amends his ſecond bargaine had made him: If (I ſay) thou ſhouldeſt heare of ſuch a perſon; what wouldeſt thou ſay to him? wouldeſt thou not ceaſe pittying him; and euen breake into laughter, at his ſo ridiculous and abſurd folly, that would needes torment himſelfe without all cauſe, and would

not

not enioy the good that God had offered him? In truth fewe men would finde in their hearts, ſo much as to take compaſſion of ſuch a wilfully-miſerable man.

Hearken now then what I ſay; Thou art this man fore-ſpoken of, and thy carriage is iuſt his carriage: ſo that what accuſations of folly and abſurdneſſe thou wouldeſt caſt vpon him, the ſame doe (in the trueſt application of things) appertaine to thy ſelfe. Thou haſt two liues, and two eſtates; a temporary, and euerlaſting. For the temporary, thou haſt indeed (let it bee confeſſed) made but a ſorry match: Thy children are not ſo duetifull, thy yokefellow not ſo louing, thy ſtate not ſo plentifull, thy friends not ſo faithfull, as were to bee wiſhed. But for the euerlaſting, thou haſt made a bargaine aboue all imaginations gainefull. For God is to thee a moſt faithfull friend and Father; Chriſt Ieſus a moſt deare ſurety and brother; heauen a rich Inheritance, all Saints fellow-citizens, and all Angels willing ſeruants; and after this minute of time ſpent in affliction, thou ſhalt paſſe to a ſtate of bliſſe that neuer ſhall haue an end. In truth the gaining of tenne hundred thouſand pounds, doth not more exceed the loſſe of two ſingle pence, than theſe thy ſpirituall benefits exceed thy naturall croſſes; and therefore (I ſay) it is moſt ignorantly and ſimply done of thee, to paſſe away thy dayes in heauineſſe and ſighing; which thou haſt ſo good and ſufficient cauſe to ſpend in all holy cheerefulneſſe and reioycing.

Wouldeſt thou then bee acquainted with the

true cauſe of thine vnquiet and vncomfortable liuing? It is not the multitude nor greatneſſe of thy croſſes; it is not the heauineſſe of thoſe afflictions, that lye vpon thee more hard then vpon other men (as thou art ready to imagine, ſo ſeeking to excuſe thine owne fault;) but it is thy carnalneſſe of mind, thy being led all by ſenſe, thy looking onely to things viſible heere before thine eyes, and not to things inuiſible, prepared for thee aboue the clouds, and kept for thee by a ſtrong and able friend, Chriſt Ieſus, that hath alſo bought them, and paid deare for them. The Children of God do not take paines to make themſelues vnderſtand their owne inward happineſſe; they will not finde time enough to contemplate the beauty of that goodly portion, which the Lord hath allotted vnto them; they will not beſtow their thoughts in heauenly meditations: hence their being ouercome of carnall ſorrow; and well may they thanke themſelues for the want of comfort, ſeeing they will not open their eyes to looke abroad into the Land of comfort.

I am ſure if any of vs were ſhut vp in cloſe priſon, for the ſpace of one whole twelue moneths, and ſhould there bee deſtitute of all good attendance, lodging, fare, and other comforts, but withall were aſſured, that at the yeres end he ſhould ſurely come out of priſon, and be made a great Prince for all the reſt of his life, which ſhould endure for the ſpace of forty or fifty yeeres after: he would ſcarce feele any trouble in that reſtraint, any griefe in thoſe wants, any diſcontent in that bad vſage: yea, ſo much familia-

familiaritie would his thoughts haue, with the wealth, and honor, wherein he should liue so long a time after his enlargement, that the imprisonment would seeme nothing vnto him; and hee would rather wish to lie in prison vpon those termes, then to liue in his house without those hopes. My brethren, such, and none other is your condition. This world is your present prison; and for some of Gods Children it cannot be denied, but that they doe finde in it somewhat course entertainment; but it is certaine, that after a little time (perhaps lesse then halfe a yeere, it is sure not many yeres) they shal be inlarged; and after their inlargement, aduanced to a Kingdom so far excelling all earthly kingdomes, in the honor, wealth, ioyes thereof, as gold excels dirt. And this Kingdome they shal be sure to enioy; not for fortie or fiftie, nor for so many thousands or millions of yeres; but euen for al eternity world without end.

What do you then sowring and imbittering your hearts with thinking vpon the tediousnesse of your imprisonment, and refusing to take comfort to your selues in the consideration of your Kingdome? It is therefore (as I said aboue) long only and meerly of your carnalnesse; in not pondering of the good that God offers vnto your soules; which makes you lie mourning vnder the pressure of your afflictions. Wherefore settle your selues to resist carnal sorrow, and to imbrace spiritual ioyes; you shall find your labours this way voide of difficulty, and full of successe.

When thy worldly hart would thrust thee in-

to the pit of worldly ſorrow, by telling thee of thine hard fare, thy poore houſe, thy little meanes, thy debts, thy wrongs, thine enemies: ſtay thou thy ſelfe vp by oppoſing to all theſe, the conſideration of thy new birth, whereby thou art inſtated into an heauenly Kingdome; wherein thou ſhalt abound with all fulneſſe of ioyes for euermore; and wherein thou ſhalt be more happie and bleſſed, then thine owne heart can poſſibly conceiue of, and that for euermore: And then propound the caſe vnto thine owne ſelfe indifferently, and ſay vnto thy ſoule; O my ſoule, looke on both ſides with an vnpartiall eye; looke to the condition of my body, and eſtate, and take a view of the miſeries that lie vpon me; but looke withall to the condition of my ſoule, and ponder well vpon the happineſſe that I am admitted vnto; and then bee thou but an impartiall Iudge betwixt ſorrow and ioy, to whether rather thou oughteſt to encline. I am ſickly, but I am regenerate, and ſhall bee ſaued: I am poore, but I am borne againe, and ſhall ſee the Kingdom of God: I haue few friends, but I am made the Child of God, and ſhal attaine heauen. I haue few friends, but I haue receiued the Spirit of Grace to beget me againe to a Kingdome immortall, vndefiled, and that fadeth not away; I haue a froward huſband, or wife, or a ſtubborne ſonne or a daughter; but I am Gods ſonne or daughter, and haue Chriſt Ieſus to bee mine husband and yoke-fellow. Haue I theſe bleſſings to counteruaile theſe miſeries? and ſhall I pule, and whine, and looke with

with a ſad countenance, and walke with a dead heart? Nay, I ought not; nay, I muſt not; nay, I will not yeeld to this extreme weakneſſe of carnall lamentation. I haue cauſe to be glad, I haue reaſon to be merrie; and in ſpight of all that the worſt yoke-fellow, or worſt child, or worſt eſtate can do to grieue me, I wil be merry, and I will be glad. O my ſoule, reioyce in the Lord, be merrie in thy Father, and ſhout for ioy in Chriſt thy Redeemer. Thou art begotten againe, thou art made new, thou art regenerate: who ſhould be liuely, if not the children of Kings? who ſhould reioyce, if not the heires of Crownes? I am Gods heire, heauen is mine inheritance, and a Crowne of glory is laid vp for me, and I will be glad.

Thus you muſt labour againſt the vntowardly griefes of your own hearts, and enioy the wonderfull bleſſing of Regeneration. So muſt you wipe away thoſe vnprofitable teares from your eyes, and clothe your ſelues with the garments of gladnes. For it is a wrong to your ſelues, a diſgrace to the good thing giuen, and an ingratitude to God the Giuer, if he beſtow precious benefits vpon you, and you enioy them not. See therefore that your hearts doe not droope, nor your faces look ſad as in former time; but go you no wout of Gods houſe (refreſhed with the ſweetnes of this comfort) vnto your owne houſes reioycing, as once the man did that was healed of the palſie. And if thine heart (after al this) obiect and ſay, Indeed if I were ſure of my Regeneration, and ſo of my ſaluation, your ſpeeches were to ſome purpoſe:

poſe: but alacke! I want that aſſurance. Why then I anſwer thee, Thou haſt other more neceſſary worke then to grieue for croſſes or loſſes, for the vnkindneſſe of thy yoke-fellow, or death, or vndutifulneſſe, or afflictions of thy children; euen for this, that thou canſt not tel but that thou maieſt be in hel (where thou ſhalt meet with that, which is incomparably worſe then all hard vſage in the world,) and that within the ſpace of twenty foure houres or leſſe. Wherefore now turne thy thoughts from ſtriuing to put away griefe, and onely labour to change the obiect of it; that by grieuing for thy ſinnes, and by conſidering thy wickednes of nature, and of life, and ſorrowfull confeſſion of the ſame to God, with humble ſupplications for a redreſſe of all, thou mighteſt at laſt become a new creature, and be aſſured that thou art ſo; and then ſet thy ſelfe to enioy the forenamed conſolation.

Either (brethren) you be not certaine of your new birth, and then you haue cauſe to grieue for things of a more dangerous nature then outward croſſes, and ſo to labour to know your ſelues borne againe; or elſe you be certaine of your new birth, and then you haue reaſon euen to ſcorne to be caſt downe at any outward euils, as much as a great rich man will ſcorne to cry for the loſſe of a ſhilling. Wherefore if you be not regenerate, ſet your ſelues accordingto the former exhortation, to become ſo; if you be, and know it not as yet certainly, ſettle your ſelues to ſearch into your hearts and liues, and to conſider

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of the things formerly deliuered, whether you haue found them in your ſoules yea or no, and ſo bring your ſelues to certainety in this point: and if you be once certaine of it, then apply your ſelues, maugre earth and hell, to liue with glad hearts, and cheerefull countenances. For once, the word of *Dauid* is a moſt true word, *It becommeth vpright men to reioyce.* And (my brethren) that you may the better reioyce, know, that you are to be frequent in practiſing the duety of thankeſ-giuing to God, for this mercy of all mercies: I meane, to appeare before him in your ſecret Cloſets, and there all alone (with hearts exalted to as much ioy as can be, and inlarged to as full an acknowledgemēt of indebtedneſſe as is poſſible,) to report before him the wonderfulneſſe of his goodneſſe towards you, and to recount the vncountable number of his mercies, in that hee hath done more for you, than if hee had made you of baſe ſlaues, abſolute Monarchs of the world.

The Lord (my brethren) is exceedingly well pleaſed with the ſacrifices of thankeſ-giuing: no offering is better welcome vnto him, than the hearty offering vp of the calues of our lips, ſpeaking good of his name. It doth the Lord good (to ſpeake after the manner of men) to heare his owne praiſes related by them that are deare vnto him, and haue beſt cauſe to know his inconceiueable treaſures of Grace, becauſe they haue beene plentifully partakers thereof. Now the benefits of this preſent life are ſo meane, worthleſſe, contemptible, in compariſon of thoſe of a better life; and by name, of this

foundation of all the reſt, (ſo it is in regard of poſſeſſion and enioyment) a new birth: as that they which want it, can but ſpeake hollowly to God, when they begin to ſpeake of his mercies; and can bee but very faint in thankes, how earneſt ſoeuer they may bee in requeſt. But the Child of God, that hath a right vnto heauen, giuen him at the ſame time that hee became Gods Child, hee may moſt feelingly expreſſe his apprehenſions of Gods goodneſſe; and vpon occaſion of this one mercy, magnifie the Name of the Lord his God, for all the reſt which become truely and indeed mercies, by meanes of this, and with this.

Wherefore I doe againe propound this matter vnto you, as one of the moſt pleaſing and acceptable ſeruices, which in this preſent life you are able, any of you, to performe vnto the Lord; euen to withdraw your ſelues from company and worldly buſineſſes, and with bended knees, and hands and eyes reared vp to heauen-ward, in the moſt ſolemne manner, to confeſſe before the Lord his louing kindneſſe; and to amplifie (as much as your hearts and heads will ſerue) the exceeding greatneſſe of that his vnderſerued Grace, which he hath ſhewed in making you new creatures, in making you his owne Children by adoption. This is better than all riches, better than all Nobility, better than all learning, and better than all health. And the receiuing of this one mercy alone (though one ſhould for all other things be ſo afflicted, as the world can make him, or imagine him) deſerueth more, and more feruent praiſes, than all the Nobility, wealth, and wit

wit in the world without it it.

Hath God made thee his Child? He hath done more for thee, than if hee had ſet thee in *Salomons* Throne, without making thee his Child; and therefore diſcharge the payment of praiſe for ſo incomparable a mercy; and that fully and without delaies. Eſpecially (brethren) you are to doe this, conſidering that it is (to which end wee began to mention it) a principall meanes of helping you to the enioyment of the comfort, which we are about to diſtribute vnto you. For the benefits of God then are made truely comfortable to vs, when we doe turne them to the praiſe of God: but when we forget to returne him his deſerued thanks, then doth he iuſtly puniſh vs, by taking away the pleaſant reliſh of his benefits out of our mouthes; and by leauing the palate of our ſoules to ſuch an vntaſtfulneſſe, that we ſhall not be able to find the ſweetneſſe of them: As a mouth that is out of taſte, feeles no content in the moſt ſauourie meate that is.

Wherefore put together the honour of God, and your owne comfort, and (that you may haue your ſoules ſo truely rauiſhed with the ſenſe of his goodneſſe, that aboue all carnall reaſon, and almoſt againſt it, you may be glad and cheereſull) ſet your ſelues (as I was about to ſay) in the moſt ſolemne and heartie manner, to tender vnto the Lord this welcome preſent of thanke-giuing. Say vnto him, O Lord God of heauen, the King of men and Angels, and Ruler of all creatures, and Father of our Lord Ieſus Chriſt! infinite are the benefits whereby thou haſt obliged my moſt vnworthy ſoule vnto

thee: For all that I haue, I haue from thee, and all that I ſhall haue, I muſt haue from thee: thou art the onely indeficient Fountaine of goodneſſe, from whence iſſue forth all good things to all that enioy good.

It is thy wonderfull goodneſſe that I was borne a man, with vſe of my vnderſtanding and ſenſes: but yet, Lord, farre, farre aboue all other things that in this life I haue receiued, or can receiue, doth this benefit of cauſing me to be borne againe, of water and of the holy Ghoſt, exceed. I was the ſonne of death, thou haſt made mee the Sonne of Life: I was an heire of perdition, thou haſt made me an heire of ſaluation: I was a ſlaue to ſinne, thou haſt made me a free-man from ſinnes ſeruitude, and a voluntarie ſeruant to holineſſe: I was vnder the power of Satan, led by his tentations according to his will: I am now vnder the dominion of Chriſt Ieſus, led by his Spirit, to doe his will: I was the child of the diuell, and thou haſt made me thy Child. O bleſſed change! O happy alteration! I owe to thee my ſoule by many bonds, it is thine (Lord) many wayes: thou madeſt it, thou haſt redeemed it, thou haſt regenerated it; and now (Lord) accept it as an offering of a ſweete ſauour, and accept with it all the hearty praiſes, and vnfained thankes, that a poore vnworthy creature can breathe forth vnto thee. O Lord, this mercy can but be abaſed by words, thou haſt made me thine owne Child by adoption, thy ſonne, O Lord, euen thy ſonne, who art the moſt rich, the moſt high, the moſt renowned, the moſt puiſſant Prince and King;

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in compariſon of whom, all Princes are worſe and leſſe than very nothing.

What ſhall I render vnto thee for all thy goodneſſe? thou requireſt thankes, thou deſerueſt thanks, and thou acceptest thankes: and, Lord, be thou bleſſed and praiſed with all poſſible thankes. O thou art good, thou art gracious, thou art full of compaſſion, mercy pleaſeth thee: I feele, I feele that thy mercie is ouer all thy workes; and I haue cauſe to ſay by experience, that thy mercy endureth for euer: for thou haſt made me thine owne Child by adoption, which by nature was the child of wrath. O bleſſed be thy great and glorious name for euermore. Brethren, open your mouthes wide in thankeſ-giuing, and God will fill them full of comfort; and know that thou canſt not haue a more ſenſible aſſurance of thy new birth, than if thou canſt feele thy ſelfe heartily moued to giue praiſe to God for it: It ſhall witneſſe to thee, that thou art a new creature, if thou canſt giue many thankes to him that made thee ſo, for hauing ſo made thee. Reioyce therefore in thy bleſſedneſſe that art borne againe, and be frequently and heartily thankefull to him, by whoſe Word and Spirit thou waſt borne againe; that ſo thou maiſt comfortably enioy this greateſt of all bleſſings, thy being borne againe.

CHAP. XI.

Exhorting the Regenerate to grow in Grace.

2. Exhortation twofold.

AND this is the conſolation of God we haue to giue you: O, all ye, his ſonnes and daughters, hearken a little further (I pray you) to the exhortation that muſt enſue: Seeing the Lord of Heauen hath created a new life in you, learne you two things from the neceſſitie thereof to ſaluation; Firſt, to cheriſh it in your ſelues: ſecondly, ſo much as is poſſible, to propagate it vnto others. Firſt (I ſay) make much of this life of Grace; this new man created in you according to God in righteouſnes, and true holineſſe; make much of it: ſtriue to confirme it; ſtrengthen it, and encreaſe it. So ſoone as the life of nature is ſeene in a man, hee is made (you know) deſirous of nouriſhment, that augmentation may follow generation: ſo bee you alſo for your ſoules, that you may at one time, both ſhew your new birth, and confirme it. In truth this I muſt tell you aſſuredly (for I know it to be as true, as the Lord himſelfe is to be truſted of his word) hee that once hath this life, ſhall neuer ſee death. But I told you before, that he may feele ſickneſſe; and that if it were not for the ſick-making phyſicke, which the Lord will giue him for his recouerie, hee might feele death. Now therefore I am to entreate you all, to ſaue the labour of taking phyſick, and that by ſeeking to preuent diſeaſes, and to grow in ſoundneſſe of ſpirituall ſtrength.

1. To nouriſh this life of Grace in themſelues.

You

You all know right well, what bee the chiefe things which impaire naturall ſtrength, and procure diſeaſes of body, namely, infection, poyſon, ſurfeting, and ſtaruing. It is euen ſo likewiſe with the ſoule. Firſt, by contagion, it drinketh in the diſeaſes of others. Secondly, by poyſon, it inuenometh it ſelfe. Thirdly, by ſurfeting, it diſtempereth it ſelfe: and laſtly, by ſtaruing, it infeebleth it ſelfe. When an whole man aduentureth to eat and drink with the diſeaſed, he quickly catcheth his ſickneſſe of him: ſo when a ſanctified man doth familiarly conuerſe with an vnſanctified, the poyſonfull contagion of his wicked life, doth quickly deriue it ſelf vnto his ſoule, (for in euery man aliue, euen the moſt ſanctified, there ſtill remaineth a naturall ſinfulneſſe, and an aptneſſe to doe euill) cauſing that firſt he doth not much diſlike, afterwards hee liketh well enough; and laſt of all imitateth his vngodly behauiour. This made *Salomon* ſay, that *hee which walketh with the wicked, ſhall be made worſe:* and againe, *Walke not with an angry man, leſt thou learne his waies:* and againe, *A companion of the idle* (becauſe himſelfe will alſo quickly prooue idle) *ſhall be clothed with rags.*

1. *By auoiding ill company, and chuſing good.*
2. *By auoiding things ſinfull, in reſiſting the firſt motions to ill.*

Euill company hath a marueilous great force to draw euen regenerate men to euill practices: and therefore *Peter* aduiſeth his Conuerts in the Acts, to ſaue themſelues from *this wicked generation.* A godly man therefore that deſireth to maintaine his ſpirituall ſtrength, and not to become exceeding ſinfull in heart and life, muſt carefully ſhun the ſocietie of ſinners: eſpecially he muſt not make neere friend-

friendſhip with them, nor be a daily and familiar companion vnto them: and leaſt of all vnite himſelfe in the band of matrimony with ſuch. Wee know that euen *Salomon* caught idolatry of his idolatrous wiues: and the ſonne of *Iehoſhaphat* was likewiſe infected with the ſame fault, by his vnhappy marriage with the daughter of *Ahab*. Sinne will as eaſily creepe from one man to another, as the plague or peſtilence: neither is the body more apt to receiue naturall contagion, then the ſoule, ſpirituall. No ſooner was *Euah* made wicked, but *Adam* did alſo take the fault of her. Say thou therefore with *Dauid*, if thou meane to continue a ſound Chriſtian, *Away from me, ye wicked; for I will keepe the commandements of my God.*

Make thy ſelfe inward only with the friends of God, that their holy and vertuous example may bee a patterne for thee to imitate: that by their graue counſels, wholeſome admonitions, and holy inſtructions, they may quicken thy dulneſſe, and ſtrengthen thy weakeneſſe, and (which is the beſt of all teachings) by doing well before thee, may ſhew thee alſo how to doe well. Let it be amongſt the ſure proofes of thine vprightneſſe, which *Dauid* alleageth for himſelfe, that thou haſt not haunted with vaine perſons, nor gone in to diſſemblers, nor ſate in the aſſembly of the wicked. Loue thoſe that loue God, and are loued of him; but his enemies that hate him, and are hated of him, euen all the workers of iniquitie, hate thou with an earneſt hatred, as if they were thine vtter enemies: and learne by *Pauls* precept, to with-draw thy ſelfe

selfe from euery brother that walketh inordinately. For want of this care, many a man after some beginnings of goodnesse, hath beene turned out of the way, and beene made worse than euer before. For sinners loue to draw others with them to the same excesse of ryot, and chiefly they delight to driue backe those in whom they perceiue some lineaments and appearances of Gods image, triumphing in nothing more than in hauing drawne those that seemed to stand on Gods side, to turne backe againe with them, and like fugitiues runne headlong into the campe of the diuell.

Wherefore let euery one of those that desire to grow in Grace and in the feare of God, resolue to abandon the societie of all such contagious creatures. Secondly, let them take heed of ranke poyson: Sinne, I say, sinne; things vnlawfull and condemned; these are very starke poyson to the soule: Rats-bane, and Hen-bane, and Mercury, and Opium; yea, the verie inward moysture of a Toade or Serpent, are no more dangerous to the flesh, then this is to the Spirit. And when a Christian man begins to yeeld so much to the naughtinesse of his owne heart, that hee takes leaue to allow some sinne in himselfe, in some small degrees; then it ceaseth not to worke wofully in his soule, till at last it haue caused him to breake foorth into the grosse and foule practice of it, and then is he poysoned indeed; and if the Lord should not come with his physicke, hee could not but be damned: but howsoeuer, hee languisheth and is sicke,

he leeſeth the ſenſe of Gods ſauour; the deſire of Gods ſeruice; the comforts of Gods Word; and the loue of the comming of Chriſt Ieſus. Luſt, reuenge, deceit, loue of money, loue of credit, loue of pleaſure, and all other corrupt affections lodging within (if they once ſo farre preuaile, that a man is willing to follow them, in thoughts and words agreeable to their wicked nature) doe by little and little euen grieue the Spirit of God, and quench the Graces of the holy Ghoſt, till after a while, a man falleth into ſome wicked act of ſome of theſe kindes: and, Oh then, the burning, and ſhooting, and ſwelling of the body after the drinking of Rats-bane, is not more manifeſt in the body, than the miſerable effects of theſe ſinnes are euident in the ſoule. The conſcience begins to accuſe; God is alienated; the heart is hardned; the minde blinded; and ſometimes a man lies long (as it were) in a ſwoune, before he can recouer himſelfe by repentance.

Wherefore the godly mans care muſt bee, to oppoſe the firſt motions of ſinne, to flie the occaſions of euill doing, to bee carefull of reſtraining himſelfe from the very ſmalleſt degrees of wickedneſſe: for a little ſinne allowed, will bring in a greater; till that come accompanied with the greateſt of all; and that make a man little leſſe than dead the ſecond time. We muſt therefore caſt away the ſuperfluitie of maliciouſneſſe (that is, this allowing of ſinne, and pleaſing our ſelues in the occaſions, and firſt degrees of it) if euer we deſire the ſpirituall health and welfare of our inner man. *Dauids*

conceited-

conceitednesse begat idlenesse; idlenesse begat adulterie; adulterie, murder; and all, a long lying, and deepe sleepe in sinne. It is wofull to consider the miserable ruines, that haue beene made in the soules of many of Gods seruants, by their carelesnesse this way; how weake they haue growne! how their acquaintance with God, their delight in his Word, their comfort in prayer, their desire of being dissolued, and their ioy in a godly life, haue beene interrupted! and how they haue come to that passe, as scarce to shew to others, or finde in themselues any signe of liuing!

Perhaps this may bee the very cause of some amongst you, that heare me at this time. O (if it be) get thee a preseruatiue; take thee a large quantity of godly sorrow; feede vpon the bitter (but wholsome) hearbs of humiliation and griefe; goe and meditate on the threatnings of the Law; on the death of Christ; on the lamentable effects that others of Gods people haue found vpon their growing so naught: and recouer thy selfe againe by hearty confession, and humble begging of pardon and of strength.

And now all you, that be (as yet) free from such wofull sicknesses, be admonished by the miseries of others; and let not the deceitfulnesse of sin so farre preuaile against you; that you should giue any allowance vnto it, take any pleasure in the motions or occasions of it, or giue your hearts leaue so much as to think or speak of it, but with detestation. Poyson is often sweet; but a wise man had rather deny to his taste the delight of sweetnesse, than fill his stomacke

macke with deadly pangs and gripings. Sinne is honey in the mouth, but grauell in the bellie. Hidden bread is pleasant, and stolne waters are sweet: but, O the miserable agonies which must ensue, before the soule can be clearly purged againe from the remainders of such poyson! It is a pleasing thing to dally, to reuenge, to deceiue, to play the glutton, and the drunkard: but it must cost a man so much toile, so many sorrowful confessions, so many heauie passages, before he can recouer againe the quiet of his conscience, and his enioyment of the assurance of Gods fauour; that at last it shall appeare a deare-bought contentment, and an euill penny-worth of delight.

3. Taking heed of excesse in things indifferent, and accustoming to sparing and moderation.

No wise man will drink Wine and Sugar, if it haue bin first impoison'd with some deadly thing: neither let any Christian so farre forget the rules of Christian wisedome, as for any paltrie pleasure, or profit, or credit (which lying, swearing, whoredome, drunkennesse, idolatry, or any like grosse sin, may yeeld vnto him) to venture the committing of them. Doubtlesse if he doe, his complaint shall be at last as those sonnes of the Prophets once said, O man of God, death is in the pot! But to surfet, is little lesse dangerous then to feede on poyson: to labour ouer-much, and ouer-hard to the inflaming of the blood; to drinke when a man is hot, to eate and drinke excessiuely; these things doe so exceedingly disquiet and ouer-charge the body, that many a man dies of them. So in the soule, it is likewise found, that the excessiuenesse of things lawfull, and the vnseasonablenesse of indifferent

ferent actions, doth ſometimes little leſſe annoy the ſoules welfare, then the committing of things ſinfull: Eſpecially if a man doe miſtake, and account that thing lawfull or indifferent, which is wicked and ſinfull; and hereupon, out of his erroneous iudgement, lay the reynes vpon the necke of his carnall deſires: groſſe, knowne, confeſſed ſinnes, doe no more enfeeble the ſoule, and ouerthrow the quiet and ſtrength of the inward man, then ſuch licenciouſneſſe.

The abuſe (I ſay) of things in themſelues lawfull, through the vntimely and immoderate doing of them, is exceeding perillous vnto the ſoule; and often, death is little leſſe then ready to enter in at this window. The ouer-eager following of worldly buſineſſe, when a man, not out of obedience to Gods commandements, and out of a deſire to humble himſelf by iuſt painfulneſſe in his calling: but out of a loue of wealth, and a deſire to grow rich and great in the world, doth ſet his thoughts and hands aworke about the affaires of this life, ſo that he can ſcarce thinke or ſpeake (with any life or comfort) of any other thing then this earth; this greedy and continuall purſuing of worldly buſineſſes, though in themſelues lawfull, honeſt, and commendable, doth vexe the Spirit, choake the Word, diſ-hallow the ſoule, offend God, and wound the conſcience, no leſſe then the committing of fornication would doe: for this is to commit ſpirituall whoredome with that grand harlot, the wicked world.

Alſo the exceſſiue and vnſatiable vſe of pleaſures

ſures and paſtimes (in themſelues it may be no way ſinfull nor condemnable, yet ſtill purſued with an ouer-vehement affection to them, with an ouer-ſtrong delight in them; when they bee not vſed as meanes of maintaining our health, or fitting our ſelues for the workes of our calling, and (indeed according as the name of recreations beareth) for the refreſhing of the mind, and making it more liuely and cheerfull in better things; but are followed for their owne ſakes, out of a loue of paſtime (which is too childiſh and baſe a thing for a wiſe heart to be in loue with) and only for want of better buſineſſe, or a will to follow it; and when there is no conſcionable regard had, of that rich and precious iewell of time (which no treaſure can redeeme,) I ſay, the moſt honeſt and lawfull recreations in the world, ſo inordinately followed, without regard of the due end thereof, and without the practice of Chriſtian moderation in them, is no leſſe harmefull to the ſoule, then it is to the body to be ouer-watched, or ouer-laboured. It dulleth the heart, it clogs the conſcience, it ſtoppeth the mouth from praying, it interrupteth all good meditations, and by little and little doth ſteale away the heart from God and godlines; till at the length groſſe ſinnes and preſumptuous, do come in the necke of lawfull liberties abuſed.

The ſame be ſpoken of the vſe of daintie fare, and ſoft raiment, and all other naturall comforts; when the heart begins to bee ingaged to them; when we only ſeek our own ſatisfaction in them; when

when we forget to demonſtrate in our manner of vſing them, a deniall of the world, and a crucifying of our ſelues to the world, and the world to vs: then they are exceeding dangerous to our ſoules, and do euen little leſſe than kill vp the new man in vs. O I would that the experience of many a Chriſtian did not verifie this! I would that euen *Salomons* example might haue bin our warning! for where did his fall begin? where did folly firſt take aduantage of him, and firſt trip vp his heeles? It is very probable, that voluptuouſnes was the beginning of his wofull decay. Deſire of many women, made him take many ſtrange women; and the not denying his eye any content, made him ſo void of ſight for the time, that he could not ſee (at leaſt not obſerue) the foulenesſe of building Idols temples for his wiues, of tolerating Heatheniſh ſuperſtition, and (like enough alſo at laſt) of going with his wiues for company to ſee their ſeruices. Learne, learned by the fall of another, (yea ſuch a man, the moſt famous of all men for naturall wiſedome and vnderſtanding) learne, I ſay, to temper your ſelues in things indifferent; to be moderate in following your calling, moderate in vſing recreations, moderate in meate and drinke, and attire; and alwaies rather to be ouer-ſparing to your ſelues in theſe things, than ouer-large; rather abridge thy ſelfe of ſomewhat thou mightſt haue, than by venturing (as farre as euer thou art able) to make thy ſelfe beleeue it is lawfull, to bring thy ſelfe in danger of going a ſtep or two further, and falling into a flat ſinfull abuſe. Shew forth the vertues of Chriſt Ieſus, and let it appeare, that thou doeſt

doest not loue the world, nor the things thereof, by being content alwaies rather to come a little too short of thine allowance, then any whit at all exceeding it.

The most wholesome diet is that, that is most sparing; and it is profitable for the body somewhat to denie the appetite, and abridge the stomacke. Euen so it is also for the soule; and no man shall euer be other, then a dwarfe and weakling in godlinesse, that will not bee drawne to denie himselfe somewhat of his lawfull libertie: for so slipperie is our standing, so weake are our feet, that if wee venture to doe all we thinke lawfull in these kinds, wee shall surely doe it vnlawfully. I haue told you (brethren) beleeue it as a sure truth, which your experience shall iustifie, though your tongues may deny: You shall not be confirmed in the inward man, if you doe not keepe your selues somewhat short in outward liberties of the body, about profit, pleasure, food, attire, and the rest of these bodily and sensuall matters. O preferre thy soule before thy body, and make more account of inward strength, then of outward wealth, credit, or merriment.

4. By being constant in religious exercises.

But lastly, if a man doe starue himselfe for want of victuall, and pine his body, by neglecting his due meales, it is without all doubt, that he shall haue a weake and feeble body. So it is also for the soule. The Lord that hath ordained bread to make mans heart strong, hath ordained also the spirituall food of his soule, Prayer, Preaching, the Sacraments, holy meditations of the Word, and workes of God. These are as requisite for the soules encrease in

grace;

grace; as meate, and drinke, and cloth, for the bodies proceeding in ſtrength.

Now as it often falleth out in the body, that there growes vpon it a certain kind of crazineſſe, and ſtomackleſneſſe, which makes a man to haue no mind of his victuals; and then the longer he abſtaineth, the leſſe minde he hath to eate, the leſſe abilitie to digeſt: ſo it commeth to paſſe likewiſe in the inward man; the ſoule begins to take little content in Prayer, in Reading the Scriptures, in hearing the Word preached, in the receiuing of the holy Sacrament. Theſe things are not deſired, nor delighted in, with halfe ſo much ardour and feruour, as in former time. When the caſe ſtands thus with the ſoule, (and likely the comming in of gaine and preferment, by diuerting the thoughts and affections from things heauenly, to things earthly, doth bring the ſoule to this caſeth) en it growes weaker and weaker, and often falleth groſſely and palpably. Yea, it commeth to paſſe ſometimes, that afflictions lying hard vpon a man, doe euen put his ſoule out of taſte, through the ſowreneſſe and bitterneſſe of carnall ſorrow, that he findeth no appetite to holy exerciſes, (which are the repaſts of the ſoule) nor any contentment in them: then Grace is in the wane alſo; then all vertues wither and languiſh, and the ſoule fareth like vnto him that cannot eate his victuals, whoſe very cheekes ſhew it: ſo the outward behauiour and carriage of ſuch a man, being farre ſhort of that heauenlineſſe and fruitfulneſſe that once hee had, will diſcouer this languiſhing of his ſoule.

Wherefore hee that would be ſtrong in Chriſt Ieſus, and in the power of his might, muſt ſtirre vp in himſelfe the Spirit of God which he hath receiued, by conſtancie in holy meditations of God, of his Kingdome, of his workes, of his attributes; of himſelfe, his mortality, his ſinfulneſſe, the ſhortneſſe of life, the vanity of earthly things, the vncertaintie of friends and wealth, and that laſt houre of his life, and that great Day of Iudgement. Hee muſt alſo reuiue the ſame Grace of God in him, by being feruent in prayer, and by prouoking himſelfe with all heartineſſe of deſire, to beg good things at Gods hand, eſpecially the encreaſe of all heauenly vertues. Hee muſt alſo labour to make his heart hot, with earneſt and vnfained thankeſ-giuing for all temporall and ſpirituall benefits; eſpecially for the death of Chriſt, and the Kingdome of heauen, by that deare price purchaſed for him. He muſt gaine all opportunities of hearing the Word preached; and not ſuffer any idle obiection, and fooliſh impediment to hinder him from frequenting it. Hee muſt digeſt it by meditation, whē he comes home. He muſt carefully prepare for the Lords Supper, by renewing his repentance and his faith, before hee come thither: And thus he muſt feede of all the delicates, that God hath prouided for him. No ſo true ſigne of bodily health, nor ſo ſure meanes of outward ſtrength, as a good ſtomacke with good digeſtion: No ſo ſure token and certaine meanes of ſpirituall ſtrength and health, as a longing deſire to all holy exerciſes, publike as well as priuate, and priuate as well as publike.

By

By these Christ Iesus communicates his graces to vs. The Word that begat vs, will nourish vs. The Spirit of prayer that obtained good things, will obtaine also encrease of them, and so the soule must needs be well liking.

Brethren, you all are taught by nature the neede of corporall food, know also the neede of spirituall; and if thou desire to haue thy soule thriue in strength and stature; forsake not thy meales, cut not off religious exercises short, dispatch not Gods worship cursorily, turne not holy dueties into matters of fashion, and formalitie; but doe them, and doe them constantly, and doe them heartily, and content not thy selfe in doing them, vnlesse thou finde some life and courage in doing them. And that thou maiest thus maintaine in thee an hungrie appetite after the exercises of pietie; dip thy morsels often in the sharpe sauce and sowre herbes of humiliation. Looke backe, (so often as thou findest a kinde of fulnesse of stomacke, and spirituall satietie growing vpon thee) looke backe vnto the former sinnes of thine ignorance, consider thy naturall miserie and wretchednesse, consider of thy most beloued corruption, and addresse thy selfe to worke some sensible apprehension of griefe for these things, and cease not striuing, though at first thou seeme to striue in vaine. It is certaine, that labouring with ones owne heart, to finde out his corruptions that lie hidden, and to lament them being found out, will quicken the soules appetite, and restore a man to some liuelinesse in holy dueties; at least will so farre foorth

preuaile, that if hee recouer not his appetite, hee ſhall remaine ſenſible of this ſpirituall ſtomackleſneſſe, and humbled vnder it, and full of ſighs and groanes, becauſe of it; which at length will cure him without inconuenience.

Now (brethren) let this word of exhortation ſinke into your ſoules. If Regeneration be neceſſary to ſaluation, then the growing in the power of Regeneration is alſo neceſſary. Weake things are often ſo obſcured with their contraries, that it remaineth vncertaine, whether they bee or no: but that that is ſtrong, will ſtirre and ſhew it ſelfe. Grace may bee doubted of, ſo long as it remaineth feeble and infant-like; adde vnto it growth and bigneſſe, and it will bee out of queſtion. No man can bee aſſured of his ſaluation, without edifying his inward man; more then be ſaued, without hauing the new man. If you would enioy your new birth, confirme it; if you would attaine the comfort of it, grow in it. Neglect not the Grace of God that is giuen vnto you: now that you are in Chriſt, be ſtrong men in Chriſt: and ſeeing the Lord hath vouchſafed you the worke of his Spirit, giue mee leaue to make vſe of the ſweet exhortation of *Paul* to his Theſſalonians; and to entreate you (brethren) to encreaſe yet more and more.

CHAP.

CHAP. XII.

Exhorting to propagate grace to others.

BVt our exhortation (if you remember) had another member; it is not enough for a good man to get more Grace to himselfe, vnlesse he doe his best also to helpe his neighbours vnto Grace. They that are begotten of God, must doe their vtmost endeuours to beget others vnto God. All things in nature haue an inclination to deriue their owne qualities vnto other things, and to assimulate or make like vnto themselues, that that comes neere vnto them. Fire makes all things hot, and water all things moist: and in nature, nothing is more ingrafted, than the propagation of the kinde. Surely this new and diuine nature must not bee idle in this behalfe; but they vpon whom the Lord hath pleased to bestow it, must labour to be his instruments, of conueying it to others. And in truth, what more comfortable thing can there bee in all the world, than to bee the instrument of making many to turne from the kingdome of Satan, to the Kingdome of heauen? Doubtlesse the poynt wee haue proued, doth necessarily leade me to this exhortation. Seeing without Regeneration there is no saluation, O let all that know the necessitie, fruite, vse, of a new birth, labour to hasten the new birth of others also, that so they may bee furtherances to their saluation: to which if they

2. To propagate it to others.

haue any degree of Chriſtian charitie, how can they chuſe, but put to an helping hand; although (perhaps) their endeauours that way be miſconſtrued, and they win no thankes, but rather hatred for their labour?

A mad man in his madneſſe, is moſt outragious againſt thoſe that ſeeke his recouery, and will needs force medicines, and good order, and diet vpon him: But no man after his returne to his ſound mind, is (I think) ſo worſe then mad, that then hee doth not thanke ſuch friends with all his heart, and eſteeeme himſelf much indebted to them for their paines: euen ſo thoſe that are poſſeſſed (as all vnregenerate men are) with a ſpirituall frenzy or lunacy, may perhaps be diſtempered with choler againſt ſuch as ſeeke their Regeneration; that is to ſay, their bringing to a right mind: but if euer the Lord ſhew mercy vnto them, and viſit them with his heauenly gift, they wil glorifie God for vs in the day of their viſitation.

Vnderſtand therefore, that it is a great fault for a Chriſtian man, not to be forward in ſeeking (according to his place) to helpe others to the participation of the ſame Graces with himſelfe. It diſcouers a want of zeale to Gods glory, and charity to mens ſoules; and it ſhewes, that a man hath not well conſidered, either of the bond wherein God hath tried him to his neighbour; or of the ſeruice which he ſhall performe vnto God in ſuch endeauours. See you not (how all heretikes, and ſchiſmatikes, and men of falſe religions, ſtriue to draw others to their opinions and practices? See you

not

not, how euen damned Atheiſme, and helliſh profaneneſſe, and beaſtly epicuriſme, are not aſhamed to attempt the drawing of companions? Shall Gods Child alone bee content to goe ſolitarie to heauen? and to get out of Satans clutches himſelf, though hee lend an hand to pull out no man elſe beſides himſelfe? Doubtleſſe the readineſſe of wicked men to poyſon all that come neere them, with the poyſonfull breath of their errours and diſorders, ſhould inforce vs to more forwardneſſe and care in ſeeking to be Gods inſtruments, ſo farre as in vs lies, at leaſt to prepare ſome to their Regeneration: vnleſſe we will be content, that they ſhall be truer ſeruants to the Diuell, then wee to God; and they more full of miſchiefe, then we of well-doing. But I am perſwaded, that you are alreadie perſwaded, that this is a duty, & that the conſideration of the abſolute neceſſity of a new birth to life euerlaſting, doth euen neceſſarily inforce it vpon you: for how can hee ſay, he loues his neighbour, that will not put himſelfe forward, to helpe him forward in the way that leadeth to life? Wherefore that the exhortation may not be fruitleſſe, I will alſo giue you ſome neceſſary directions in that behalfe. All men therefore conſidered as members of the ſame particular Church, are either Paſtors, or the flock committed to them. The Miniſters are appointed by God, to make it their maine worke and buſineſſe, to beget men to life eternall, and to nouriſh this life in them. It is their ſpeciall calling, to apply themſelues vnto this moſt profitable ſeruice to God, and the ſoules of men. Now for priuate

priuate men, they are alſo to attend and heede this ſeruice with great care, ſo farre as it may lie in the way of their calling. Wherefore ſome rules muſt be giuen to all men in generall, ſome in particular to the Miniſters.

Which all muſt doe:
1. To all.
2. By a godly conuerſation.

The duties that are common to al men, are likewiſe of two kinds: ſome reſpecting all thoſe with whom they may haue any occaſion of dealing withall; ſome ſpecially reſpecting thoſe that are vnder their gouernment. In reſpect of all men, they muſt ſhine forth in the cleare light of an holy conuerſation: and ſecondly, be abundant in godly exhortations and admonitions, looking firſt to their actions, & then to their words. For the firſt: Thoſe to whom God hath afforded this vnſpeakable benefit of a new life, muſt ſo carry themſelues in all their behauiour, that they may adorne the Goſpell of Chriſt Ieſus; and make others to perceiue ſo much beauty and praiſe-worthineſſe in their liues, that they may be prouoked, out of an holy emulation, to bee like vnto them; therefore Chriſt Ieſus hath made vs liuely members of his body, that by following him our Head, we may draw others vnto him. So *Paul* was bold to propoſe his example to the Churches to imitate: ſo he telleth the husband, who hath an vnbeleeuing wife; and the wife, which hath an vnbeleeuing husband, that they ſhould dwell one with the husband, the other with the wife; *For why* (ſaith he) *how canſt thou tell, but that thou maieſt ſaue thine husband, or thy wife?* And the way how, Saint *Peter* ſheweth, ſaying, that *Thoſe which will not be won by the Word, may be won by the*

1. Cor. 7. 16.

1. Pet. 3. 1.

Wife

Wife without the Word, whileſt (ſaith he) *they behold your good conuerſation.*

Loe, how the vertuous conuerſation of a good wife, hath a ſingular efficacie to draw the husband to God; and to allure him to the imbracing of the ſame faith, which hath been ſo powerfull and profitable to the amendment of her manners! And albeit the woman, in regard of neereneſſe, and perpetuitie of conuerſing together, hath more opportunity to doe her husband good this way; yet no queſtion but the like care of godly behauiour, hath the like power alſo to worke vpon brethren, and neighbours, and acquaintance, and is in that name required of euery Chriſtian man. For in truth, the luſter and ſhining of vertue, hath great force to ſtirre vp admiration in the beholders, and to eſtabliſh in them an high opinion of the perſon, in whom they ſee the ſame, and to make them euen wiſh to be found like vnto them: and ſo at length to condiſcend vnto the vſing of the ſame meanes by which they haue perceiued, ſo wonderfull effects to haue been wrought in them.

Indeed men deſperately and exorbitantly wicked, are withall ſo owle-eyed, and ſo miſchieuouſly minded, that the ſhining of holines doth exceedingly offend them, and prouoketh in them the ſharpeſt hatred, and moſt vehement malice that can bee. But for thoſe, in whom the reſtraining Spirit of God hath kept downe corruption, from ſuch an abſolute preuailing; and ſome common worke of Grace hath planted ſome, either beginnings, or appearances of ſome goodneſſe; they

cannot but wonder at the image of God, and highly esteeme him in whom it is; and be prouoked with some desire at least, to striue for the attainement of the same excellencies. Yea, for those most notorious sinners, that are habituated so strongly in sinnes and wickednesses, that vertue stirreth vp hatred and ill will in them: if euer any crosse befall them, or any trouble of mind, or the like accident, that somewhat crusheth their corruptions, and abateth the power of their lusts; at that time, they cannot but make knowne a secret estimation, that goodnesse winneth vpon them, and euen desire to seeke some comfort of those, whō they think able to afford it.

Wherefore it is required of all those, whom the Lord hath begotten againe to Life euerlasting, that they frame their conuersation, as beseemeth the Gospell of Christ, and agreeably to their high and excellent calling; that men beholding it, may glorifie their heauenly Father, and may be allured to a liking of pietie, which is the first step towards the working of it. They must euen shine as lights in the middest of a froward generation, being blameleſse and sincere, and holding out the Word of Life among them: yea, they are expressely commanded, to walke wisely towards them that are without, because their walking may be a great furtherance to the others conuersion. They must shew forth the vertues of him, that hath called them from darkenesse to light, that their light may helpe to enlighten others also. They must bee patient in affliction, gentle in bearing wrongs, painefull in doing seruice, iust in all their dealings, true

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in all their ſpeeches, pure in all their carriage, ſober in all their liues, and vnſpotted in their whole conuerſation. They muſt beare much, and ſuffer long, and bee plentifull in workes of mercy, and chearefull in workes of kindneſſe; and aboue all, ſhine foorth in doing good againſt euill, and ouercomming iniuries with good turnes. They muſt ſhew themſelues chearefull and amiable, peaceable, and heauenly-minded; and that they doe not ſerue themſelues, but ſeeke the profit and good of their brethren, in charity. They muſt neither bee ſo licentious, as to be wonne by company of others, to things that are vnlawfull; nor ſo ouer-ſtrict and ſcrupulous, as to bee enemies to the lawfull vſe of lawfull contents.

And it is certaine, that that man (which being ſanctified by the Spirit, doth ſhew forth the fruites of the Spirit (ioy, loue, peace, temperance, goodneſſe, meekeneſſe, and the reſt) and that obſerueth a prudent mediocrity in all things, ſo that hee neither ouerlaſh in vnlawfull things, nor be too ſtrait in lawfull libertie) ſhall win to himſelfe an honourable eſtimation in the hearts of them that are not ſtarke-naught; and ſhall make them ready to receiue his exhortations, and to ioyne with him in good exerciſes, by which they may at length bee made partakers of the Grace of God.

Wherefore (my brethren) ſee that ye beautifie the Doctrine of God; ſee that yee honour the Name of Chriſt; ſee that ye be doers of the Word, and not hearers onely, deceiuing your owne ſoules. Denie your ſelues, crucifie your luſts, ſerue not

your owne bellies, ſeeke not your owne things, but ſhew your holy conuerſation in the meekeneſſe of wiſedome. Let thoſe that are not yet regenerate, behold in you that bee, ſomething that may affect them, that may ſtirre them to a good liking, to a care of following, and to a deſire (at leaſt) of being found ſuch as you are; and ſo by working out your owne ſaluation, bee helpers alſo to the ſaluation of others.

2. By good conference.

Secondly, let your tongues bee well ordered, and your words gracious. Let your lips feede many, let your mouthes bee Wel-ſprings of life, and pleaſant and fruitfull Trees; the words of which (as it were leaues) may heale many. Although the preaching of the Word by the Miniſter, bee the chiefe meanes of begetting againe; yet there can be no doubt made, but that good communication of priuate men, hath beene, and may be, and (if it were well vſed) would bee effectuall to the ſame purpoſe. The preaching that firſt ſpred abroad the Goſpell, was of men, by priuate conference, ſpeaking to thoſe of their acquaintance, whom they found opportunitie ſo to teach; as well as by a more publike preaching of Miniſters, Apoſtles, Euangeliſts, and Prophets, taking the aduantage of publike aſſemblies. And in this ſenſe it is ſaid of all thoſe, that were ſcattered abroad by the perſecution of *Saul*; that they preached the Goſpell to ſuch as they met: (not all indifferently, but alone the Iewes) vntill at length, ſome of them of Cyrene began alſo to ſpeake vnto the Gentiles.

Now, the words of a godly man, tending to conuert

uert others, must bee of two sorts, or rather three. First, instructions, I meane a plaine declaration of such necessary heads of Christian doctrine, as are most vsefull to the working of Grace, *viz.* of *Adams* fall, and the miserable estate of mankind thereby; of the necessitie and natute of Repentance; of the death and sufferings, and natures, and Offices of Christ Iesus; of the exceeding great danger of sinning, and of the endlesse torments of hell; of the certaintie of saluation to all beleeuers, and of the nature of true Faith, and such other like.

These a godly man should seeke opportunitie to fall in speech of; and auoiding all iangling and friuolous disputes about vnnecessary quirkes and quiddities, and matters of ceremony, & disputable points in things externall (wherewith some do only take vp the time, and trouble themselues and the Church, without edification:) I say, shunning, or slenderly and lightly passing ouer these, should bend himselfe to a more plentifull and serious deliuering of those points (which are so necessary, that without them men cannot be saued) according as God hath giuen him vtterance and ability; alwaies remembring to obserue the circumstances of time, place, person: and not to speake in the eares of a scorner, that will despise the wisdome of his heauenly speeches. O how happily might a priuate mans lips spread abroad knowledge, if he would thus redeeme the time to holy conference! not as if it were not lawfull to speak of other matters, either of businesse, or for delight; but that the best things should not be quite shouldred out, and vtterly forgotten.

Thus, as men ride together by the way, as they walke together in the field, as they ſit together in their houſes, they might (without hinderance to their naturall affaires) be buſie in furthering their own & other mens euerlaſting eſtate. And doubtleſſe that man ſhould bee wonderfully confirmed in knowledge himſelfe, that would thus endeauour to communicate his knowledge to his brethren. Other things are diminiſhed by participating; but knowledge is encreaſed by making it common, with a moſt happy and a gainefull kinde of encreaſe, where both ſides be gainers: and the giuer getteth ſo much more to himſelfe, by how much he giueth more vnto another. Wherefore if thoſe amongſt you that haue knowledge, do meete with ignorant perſons (as, alas, the ſtore of them is ſo great, that you cannot chuſe but meete with many) then open your lips with diſcretion, and let the Law of wiſedome be vnder your tongue. Then ſlip gently into ſome one or other neceſſary head of Chriſtian doctrine, that may be moſt behoofefull; and from one to another, till your wholeſome and profitable ſpeeches haue helped to open the eies of the blind.

Say to thy ſelfe, How can I tell but that God by my meanes, may begin to make theſe ſimple ones vnderſtand wiſdome; and theſe ignorant learne that knowledge, which may in time procure their conuerſion? Then let thy loue burne within thee, and ſtrengthen thy deſires ſo farre, till thou haſt broken thorow the bands of ſhamefaſtnes, & feare, and other carnall hinderances, that Satan will caſt

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in thy way: till hauing made it familiar to thy ſelfe to vſe good conference, thou beeſt able to doe it at all ſeaſons, and with all readineſſe. No Souldiour is hindered, either by baſhfulneſſe or feare, if the companie will giue him hearing, to talke of warre, and the diſcipline of warre. The Drouer and Grazier will bee talking of Sheepe and Oxen. The Husband-man cannot keepe his tongue from the Plough, and the prices of his corne: Euery tradeſman is apt to fall in ſpeech of the commodities or workes, that belong to his trade: Shall the Chriſtian and ſanctified man alone, either feare or ſhame, to ſhew forth the riches of his minde, and to bee telling of the wonderfull myſteries of godlines? I pray you lay aſide carnall feare, and carnall ſhame, and reſolue to approue the goodneſſe of your hearts, by the ſeaſonable wiſedome of your words; & remember what *Dauid* tels you in the Pſalme; *The mouth of the righteous ſpeaketh wiſedome, and his tongue talketh iudgement.*

Secondly, ioyne louing and wholeſome exhortations, ſtirring vp one another, and exhorting one another, as the Apoſtle ſpeaketh. Perſwade with the kindeſt and affableſt words thou canſt inuent: Perſwade (I ſay) thoſe, whom thou maieſt hope wil be perſwaded by thee, to reade the Scriptures, to reade other good books of good men; and if thou thinkeſt there bee any hope that they will reade the ſame, giue them withall ſome brieſe and good writing, that thou haſt found to thy ſelf moſt beneficiall; eſpecially perſwade them to goe and heare the Word of God: ſay, *Come, let vs goe vp to the*

the Houſe of the Lord. Striue to bring them to a good eſtimation of Gods ordinance of preaching, and to frequent it conſtantly, and take aduantage, of what thou knoweſt they haue heard, to ſtirre them vp to godly ſorrow, and to mourning for ſinne, and to amendment of life. Doe thy beſt to draw them vnto thoſe dueties, that haue drawne thy ſelfe, and may draw them to God. Great is the force of louing perſwaſion; it ſtealeth into the ſoule afore a man is aware, and taketh footing before hee can obſerue it. It leades and guides men with a kind of gentle violence, to the things that they neuer intended; and oftentimes it alters euen peremptory and ſtomackfull reſolutions. Forget not therefore by theſe goads, to pricke men forward vnto all the good duties of pietie, which thou haſt found effectuall to thine owne new birth.

And thirdly, let wholſome reproofe or admonitions be intermingled. How truely ſaid he, that called theſe, Precious balmes? onely let them be deliuered louingly, and ſeaſonably, in as much priuateneſſe as may be, and with as much gentleneſſe. It is Saint *Pauls* precept, Admoniſh the vnruly. Indeed we muſt limit it with *Salomons* limitation, vnleſſe hee haue ſhewed himſelfe a ſcorner: but otherwiſe he is, and muſt be more than ordinarily vnruly, that if he be gently taken aſide and told of a fault, with kind words, ſhall not be ſomewhat affected for the preſent, and more when hee comes alone and thinkes of it. But chiefly, if a man doe purpoſely betake himſelfe to one with whom hee hath ſome acquaintance, and ſome intereſt in him, hauing

uing formerly prayed to God for assistance and successe; and there in milde and sorrowfull manner, lay open vnto him the greatnesse of that euill course hee can proone him to liue in; the danger of it, the dishonesty, the discreditfulnesse, the vengeance of God against it, & such like; withall, beseeching the offender to remember himselfe, and afore it bee too late, to reforme himselfe. If a man (I say) shall thus do, he must be a double scorner, (euen one that hath settled himselfe in the seate of the scornefull) that shall not bee somewhat wrought vpon by words so sweetly and wisely vttered. And thus must all regenerate persons (as they haue occasion) labour the regenerating of others by good life, and good speeches.

Now I shew gouernours of families, how they should seeke the regenerating of those that are vnder their gouernement. Their care must extend it selfe partly to those of yeeres, partly to their infants. For those of yeeres: first, they must see God serued in their owne families; learning of him that said, *I and mine house will serue the Lord.* Now God is serued in the family by reading of the Scriptures, and inuocation of the Name of God: for seeing God hath vnited them into the body of one family, and made them a common body; therefore he doth require a common seruice of them, that they may all ioyne in doing homage to him, to whom all are seruants; remembring, that euen the families, as well as the kingdomes, are curled, that call not vpon the Name of God. Is the Master commanded to whet the Law of GOD vpon his children as hee

2. *To those of their family by worshipping with them.*

sits in his house? and must it not needs follow, that hee must ioyne with them in calling vpon that God, whose Law that is? When *Daniel* did pray in his house, it seemeth probable to me, that if it had been a priuate prayer of himselfe alone, no man could haue knowne it, his enemies could not haue found him at it. It was therefore rather an household prayer, than a Closet prayer; in regard of which those enemies of his did seeke an aduantage against him. And seeing *Hester* tooke her maids with her in the extraordinarie prayers ioyned with fasting; wee haue little reason to thinke, but that she tooke them to her also in her daily and ordinary prayers. *Zachary* tels of them vpon whom the Spirit of Grace and prayer should be powred, that they should mourne (and this mourning was not without praying) euery familie apart, and their wiues apart. Behold an exercise of the family apart, from other families; and of each member of the familie (the wife put for the rest Synecdochically) apart from other members of it. So then, let euery godly man striue to propagate godlinesse, by performing these duties of godlinesse with his people. Let him make them acquainted with the Scriptures, by an orderly and constant reading it amongst them, and let him learne them, how to pray for themselues, by praying with them, and for them all.

Catechizing them.

Secondly, let him instruct them in the principles of Religion, teaching them some good Catechisme, according to their capacitie; at least labouring to driue into their heads, the maine poynts

poynts of Christian Doctrine; and that in such familiar sort of questioning with them, that they may make him perceiue they know what they speake. Must not children bee brought vp in information of the Lord? and how this should be, if they bee not catechized, I thinke no man can conceiue. Is not knowledge as necessary for the soule, as food for the body? Doubtlesse he must be void of knowledge, that will denie it. How then shall hee not deserue to be called worse than an Infidell, that cares not though his peoples soules bee starued? You all know, that the Master is enioyned to looke that his seruants breake not the Sabbath.

Assure your selues, the Law of God puts one part of his duetie, for all parts of the same kinde; so that hee must as well looke to them, that they know God and his worship, as that they doe not prophane his Sabbath. *Salomons* mother taught him when hee was young. Shee may be a president for all mothers: and the father should bee ashamed to bee found negligent in that, wherein the mother must bee forward. *Abraham* commanded his seruants to keepe the Law of God. How should hee command them to keepe it, if he had not taught it them? God would haue him that was bought with money, circumcised. Doubtlesse then, hee would haue him also instructed in the religion of the Iewes, whereof that circumcision was a badge. In very deed, if this and the former duetie be not done by the Master, hee shewes himselfe little to heed the saluation of his familie. So that whosoeuer doth make conscience of helping his house-

hold to heauen, must leade thē the way, by seruing the Lord with them, and teaching them his wayes.

Thirdly, bringing to the Church.

Thirdly, he must likewise bring them to the assembly of God, to heare his Word preached, and examine them what they haue learnt and remembred. For if people bee at Church and attend not, little shall they get by the Word: and if they bee neuer demanded what they haue heard, they will not likely attend; but a desire of not shaming themselues by silence to such questions, will make them bow their eares, and listen. Indeede herein the Master must consider the capacitie of his seruants, and encourage those of meane wits in the little they can doe; and rather draw them to remember something (who are lesse ready for that duetie) by louing perswasion, than by tartnesse of speech; and by commending to them the necessitie of remembring the Word, rather than by speeches of disgrace. And if they cannot remember any thing, yet hee must not desist to examine, exhort, admonish still: for why? this is the best meanes that he can doe, to make them marke and obserue: and hauing done his owne duetie, he shall be blamelesse before God, though they be negligent.

4. Praying for Regeneration.

And last of all, hee must not forget to pray vnto God, for the regenerating of those vnder his roofe in speciall. For if *Paul* did begge of God the saluation of the Iewes (his countrey-men;) shall a gouernour of a family forget those of his family, whom he daily sees, and speaketh with? In truth, of all requests that a man can make for his people, this is the most behoofefull, and the most necessa-

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rie. This the Maſter that doth, ſhall find himſelfe made louing, charitable, patient, courteous towards his ſeruants: for in exerciſing Chriſtian charitie towards them, hee ſhall bee ſure to finde it encreaſe. And if hee make ſuch particular prayers, either they ſhall bee heard to his great content; or at leaſt they ſhall be accepted by God, as fruites of his charitie, as much as if they were heard.

If God be glorified by the conuerſion and ſaluation of our children and ſeruants, as well as our owne; and his glory be (as it ſhould be) deare vnto vs, as well as our owne ſaluation; why ſhould we forget to beg at his hands ſo profitable a thing for perſons ſo neere vnto vs? Wherfore if thou haſt formerly beene behind-hand in mentioning thy wife, children, ſeruants to God this way; now make it one of thy daily and heartie petitions: O Lord, be thou entreated to make theſe my children thy Children, and theſe my ſeruants thy Seruants; and let thy Spirit worke grace in them, that they may bee true members of thy familie (the Church of the ſanctified,) as well as of this my familie.

Eſpecially for Infants, to bring them to baptiſme in right manner.

But there remaineth one peculiar thing in behalfe of Infants; that is, not alone to bring them to Baptiſme, (which all do as a matter of courſe) but to bring them to Baptiſme with an high eſteeme of that ordinance, and with feruent prayers to God for his bleſſing vpon it, that it may bee effectuall for their Regeneration. Doubtleſſe Baptiſme is the Sacrament of the New birth: and looke what efficacie the Lords Supper hath to feed our ſoules, the ſame (I muſt thinke, vnleſſe I could ſee a diffe-

rence in the common nature of these two Sacraments) hath Baptisme to the re-begetting. Wherefore it is a most behoofefull duty of the parents (not with those publike prayers alone which are made, in, and by the Congregation, being very well & fitly prescribed in our Liturgie: but) with most vrgent prayers at home, to begge of God, that their Infant may be washed with the holy Ghost, as well as with water. Is not a new birth worth asking, thinke we? thy child cannot aske; therefore it is thy duety, as to bring him to be baptized, so to striue with God in earnest prayers, that his Baptisme may become effectuall. For my part, (brethren) none errour seemes to mee more absurd, than to imagine, that the Spirit of Regeneration is included in water, as a medicine in a boxe; or so necessarily ioyned to the water, as a sweet smell to something, that is perfumed: that all which are baptized, should also bee inwardly and actually regenerated. But this I hold, that we should beg the Regeneration of each one that is baptized, and presume him to bee regenerate; because wee see the seale of the new birth stamped vpon him. But among other causes of the inefficacy of this Sacrament, I thinke one chiefe, to be the parents little esteeme of it; that rather doe it as a matter of course, than as a thing that shall be behoofefull for them, and that they expect Gods blessing vpon, for the sealing vp of Regeneration. God is not (for the most part he is not) importuned as hee expecteth to be, for his co-operation with this ordinance. Many, and many parents come to the Baptisme of their children, or cause their

children

children to be brought vnto it, without faith, without feruent prayer, without any care vsed to haue it blessed vnto their children.

Many a good man would be afraid to come to the Communion himself, without some speciall calling vpon God for his heauenly blessing, without some speciall care of renewing his Repentance; but euen of those that thus make account of the Sacrament of nourishment for themselues, there be, that haue made so little account of the Sacrament of begetting again, that they scarce haue made one prayer the more for it, or been any whit the more carefull to lament their owne originall corruption, and their childs, which it hath receiued from them.

Doubtlesse herein they haue manifested their too light and slender esteeme of this Sacrament, and must be carefull how to reforme it. Is not thy childs ingrafting into Christ, as desireable a thing as thine owne being fed vp in him? Is not his being made a new man, as well worth praying for, as thy being made a strong man? If it bee, what causeth that thou neglectest that carefull and solemne preparation to the Sacrament of ingrafting thy child into the body of Christ, that thou art diligent to performe vnto the seale of thine owne nourishing vp in Christ? bee admonished therefore to shew a more precious account of this ordinance hereafter (if it shall fall out, that God doe giue thee a child to bring vnto it) by most earnest praying (and if it may bee also, fasting therewithall) that it may bee made effectuall to thine infants Regeneration. O how great a blessing is it to a Father, to haue his

Childe

Childe regenerated euen from his infancy! how great a blessing for the child to be borne againe, euen so soone (almost) as euer he is first borne! Why should not a man crie mightily to God for such a blessing? Hath not the Lord bound vs to seeke to his ordinance, & to bring our children to it? Doubtlesse Circumcision was no more needful for Iewish Infants, than Baptisme for ours. Why then, why do not we seeke to it according to the worth of it? and cry to him also to bee mercifull to them and vs, in washing them with his Spirit, and with water.

Sure God hath giuen thee good hope, that thy childe may bee regenerate there and then, by calling it to the seale of Regeneration; wherefore doe thou thy best endeauour to procure that it may be regenerate, by begging the performance of what the seale imports. Set a day (at least some good time) apart to seeke the face of God, to finde out and confesse thy sinnes, chiefly thine originall sinne, which thou hast deriued to thine infant; lament it in thy selfe, lament it in and for him; and with the most vehement prayers that thou canst put vp, beseech the Lord to accept thee, to accept the fruit of thy body, to blesse his owne institution to it, to wash it with the holy Ghost, and to beget it to a new life, and to infuse into it that holinesse now (by meanes of Baptisme) which he can as easily infuse into an Infant, as into a man of yeeres. I say againe, pray for the Regeneration of thy child, as well as for thine owne nourishing; to obtaine the fruit of Baptisme for it, as to obtaine the fruit of the Lords Supper for thy selfe. Both

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are Sacraments, both Gods ordinances; but the efficacy of Baptisme is more necessary then that of the Lords Supper: for if one be not borne anew, he cannot be saued, he may bee saued without sensible confirmation. And Baptisme cannot be reiterated, as may the Lords Supper; wherefore what thou canst doe but once for thy child, that thou must be carefull to doe this once in the best manner; that being well done, it may be better then twice done.

How strong and full hopes of his childs Saluation and Regeneration might a Parent haue, if hee would thus win them of God by Prayer? The feruent prayer of a righteous man preuaileth very much. Here therefore, if in any thing; and at this time, if at any time; and for this benefit, if for any benefit, see that you make your prayers most feruent. And so much for those duties, which concerne all men to vse both towards all, and towards those of their owne families, both elder and infants.

The Minister principally by constant and plaine preaching.

Now I come to those that concerne the Ministers of Gods Word especially: In all the former duties they are bound, to abound aboue others: for their calling affoords them more knowledge, more opportunities, more authoritie. But some things they must doe, that others may not. They must administer the holy Sacraments; they must offer vp publike Prayers for, and with the Congregation: they must preach the Word constantly in season, and out of season; following Christ Iesus, whose custome it was to go into their Synagogues euery Sabbath day; and so to speak, as all wondred at his gracious words. In truth, God would not

haue ordained in his Church Paſtors, that ſhould liue of the Goſpell, and whoſe maine worke ſhould bee to ſtudie, and to grow in knowledge; but that they ſhould bee carefull to ſpeake, as beſeemed wholeſome doctrine, euen to ſpeake and exhort with all long-ſuffering, and with all authority. And I do wonder in my very ſoule, how any man dare aduenture to take vpon him, the weightieſt office and burthen that can bee, (euen the care of mens ſoules) that knowes himſelf able to do no more for their ſaluation, then a ſchoole-boy of a doozen yeeres old might do; euen fairely reade them ſome prayers, and a chapter or two! Is this the labouring in the Word and doctrine, for which Miniſters are ſpecially accounted worthy double honour? Is this to bee a Work-man, that needeth not to bee aſhamed, diuiding the Word of truth aright? Who can hold vp his face before God, and make anſwer to theſe queſtions, ſo as it ſhall not inforce him to confeſſe, that if he will be a Paſtor ouer ſoules, hee muſt be able to do more for the ſheepe, then many (perhaps moſt) of the ſheepe are able to doe for themſelues? The conſcience therefore of that Paſtor muſt needs beare witneſſe againſt him, that dares reape earthly things, when hee cannot ſow ſpirituall; that dare challenge a place of double honour, when he cannot performe a ſingle worke.

Dareſt thou (whoſoeuer thou art) for a Liuings ſake ſerue filthy lucre, in aduenturing on that Calling, which thou knoweſt thy ſelfe vtterly vnable to fulfill? Doubtleſſe the time will come, when thou ſhalt wiſh that thou haddeſt rather choſen to haue liued

liued any where then at the Altar, not being able to doe the ſeruice of the Altar; and then of the Goſpell, not being able to preach the Goſpell. O then ſtudy day and night, and by continuall paines, and putting forth thy ſelfe to all laborioufnes, make thy ſelfe able to do that, which by paines-taking (with much prayer to God for a bleſſing) thou maiſt attaine vnto. I intreate thee to conſider the words of our Sauiour Chriſt; Whoſoeuer is a Scribe, inſtructed for the Kingdome of God, (that is, a good and fit Miniſter) muſt not alone haue in his treaſure, but as a good houſeholder, bring forth of his treaſure, new things and old.

Art thou not Gods Steward? Art thou not Gods Embaſſadour? Art thou not Gods Fellow-workman? Why doeſt thou not deliuer thine Embaſſage? Why doeſt thou not diſtribute Gods food? Why doeſt thou not plant and water, that God may giue the increaſe? Conſider what a weightie dutie, what a great honour it is to bee Gods inſtrument for the regenerating of others; to be a ſpirituall father, to haue them our ſpirituall ſonnes in Chriſt, who are Gods adopted ſonnes in Chriſt. Happy is he to whom many men, ſome men, any man, oweth his title of Gods Childe, and his intereſt into Gods Kingdome.

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Are thou not Gods Steward? Art thou not Gods Embassadour? Art thou not Gods Fellow-workman? Why doest thou not deliver thine Embassage? Why doest thou not distribute Gods food? Why doest thou not serve and water, that God may give the increase? Consider what a weighty thing, what a great honour it is to be Gods instrument for the generating of others to be a Christian father, to have them our Spiritual sons in Christ, who are Gods adopted sonnes in Christ. Happy is he to whom many may come, one man, oweth his title of Gods Childe, and his interest into Gods Kingdome.